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THE

HISTORY

OF

THE DECLINE AND FALL

OF THE

ROMAN EMPIRE.

✓
BY EDWARD GIBBON, ESQ.

IN EIGHT VOLUMES.

VOL. II.

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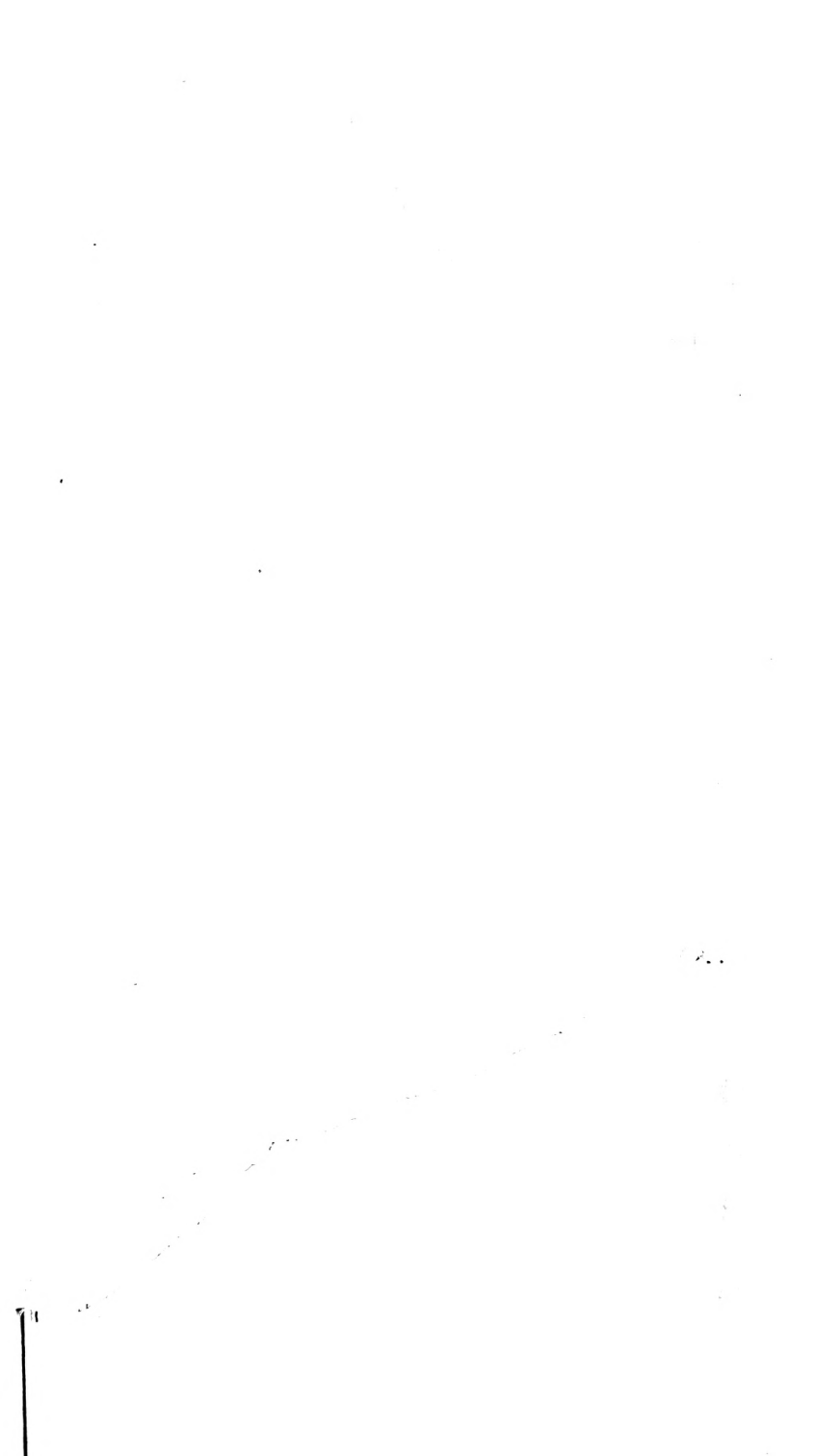
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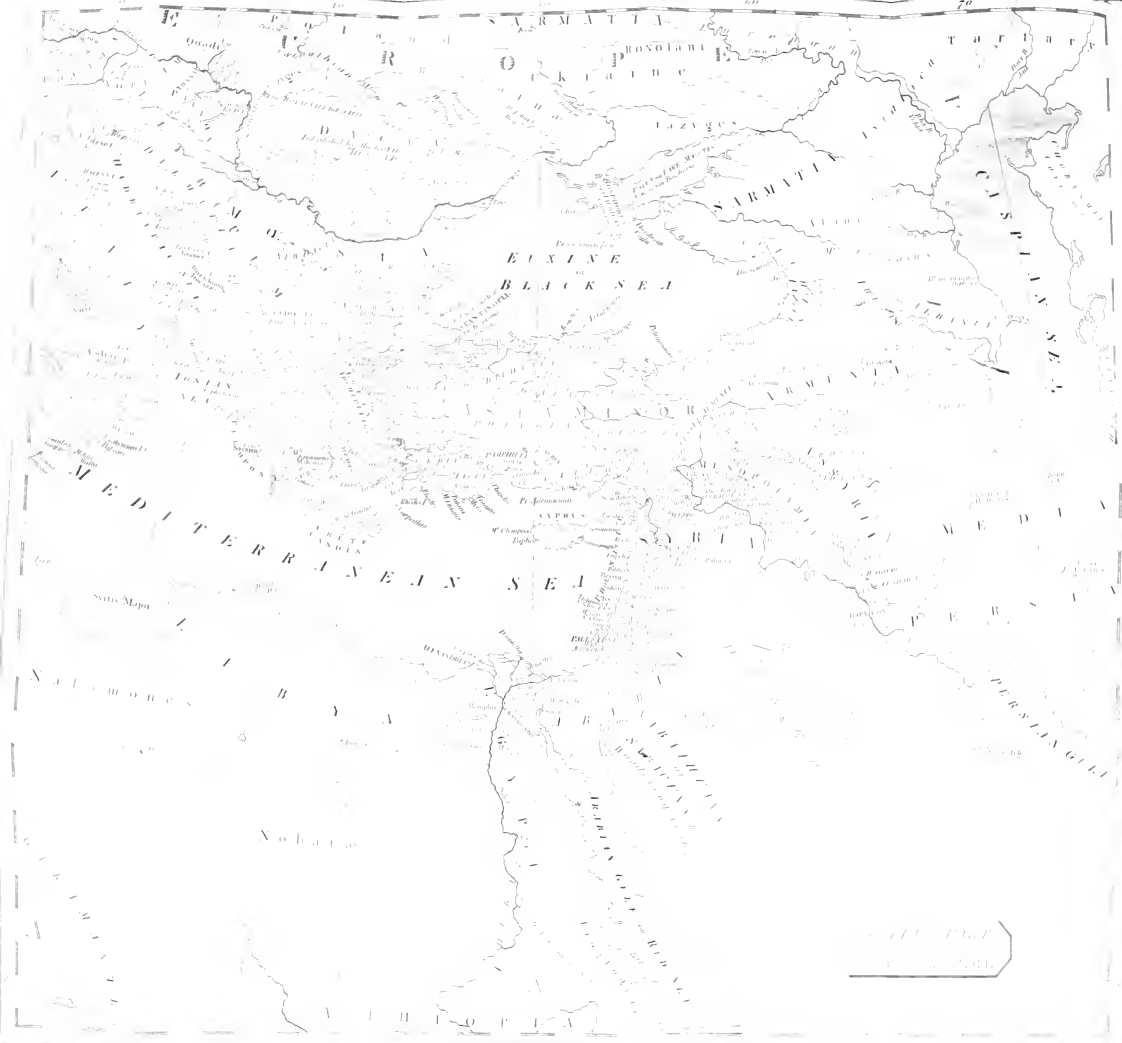
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THE HISTORY

OF

THE DECLINE AND FALL

OF THE

ROMAN EMPIRE.

CHAP. XIV.

Troubles after the Abdication of Diocletian.....Death of Constantius....Elevation of Constantine and Maxentius. Six Emperors at the same Time....Death of Maximian and Galerius....Victories of Constantine over Maxentius and Licinius....Re-union of the Empire under the Authority of Constantine.

THE balance of power established by Diocletian subsisted no longer than while it was sustained by the firm and dextrous hand of the founder. It required such a fortunate mixture of different tempers and abilities, as could scarcely be found or even expected a second time; two emperors without jealousy, two Cæsars without ambition, and the same general interest invariably pursued by four independent princes. The abdication of Diocletian and Maximian was succeeded by eighteen years of discord and confusion. The empire was afflicted by five civil wars; and the remainder of the time was not so much a state of tranquillity as a suspension of arms between several hostile monarchs, who, viewing each other with an eye of fear and hatred, strove to increase their respective forces at the expense of their subjects.

CHAP.
XIV.

Period of
civil wars
and confusion.
A. D. 305
....323.

CHAP.
XII.

Character
and situa-
tion of
Constan-
tius.

As soon as Diocletian and Maximian had resigned the purple, their station, according to the rules of the new constitution, was filled by the two Cæsars, Constantius and Galerius, who immediately assumed the title of Augustus¹. The honours of seniority and precedence were allowed to the former of those princes, and he continued, under a new appellation, to administer his ancient department of Gaul, Spain, and Britain. The government of those ample provinces was sufficient to exercise his talents, and to satisfy his ambition. Clemency, temperance, and moderation, distinguished the amiable character of Constantius, and his fortunate subjects had frequently occasion to compare the virtues of their sovereign with the passions of Maximian, and even with the arts of Diocletian². Instead of imitating their eastern pride and magnificence, Constantius preserved the modesty of a Roman prince. He declared, with unaffected sincerity, that his most valued treasure was in the hearts of his people, and that, whenever the dignity of the throne, or the danger of the state, required any extraordinary supply, he could depend with confidence on their gratitude and liberality³. The provincials of Gaul, Spain, and Britain, sensible of his worth, and of their own happiness, reflected with anxiety on the declining health of the emperor Constantius, and the tender age of his numerous family, the issue of his second marriage with the daughter of Maximian.

Of Gale-
rius.

The stern temper of Galerius was cast in a very different mould; and while he commanded the esteem of his subjects, he seldom condescended to solicit their affec-

1 M. de Montesquieu (*Considerations sur la Grandeur et la Decadence des Romains*, c. 17.) supposes, on the authority of Orosius and Eusebius, that, on this occasion, the empire, for the first time, was *really* divided into two parts. It is difficult, however, to discover in what respect the plan of Galerius differed from that of Diocletian.

2 Ille non modo amabilis, sed etiam venerabilis Callis fuit; præcique quod Diocletiani suspectam prudentiam, et Maximiani sanguinariam violentiam imperio ejus evacuerant. Eutrop. Breviar. x. 1.

3 Divitiis Provincialium (mel. *provinciarum*) ac privatorum studens, fasci commoda non admodum affectans; ducensque melius publicas opes a privatis haberi, quam inura unum claustrum reservari. Id. *ibid.* He carried this maxim so far, that whenever he gave an entertainment, he was obliged to borrow a service of plate.

tions. His fame in arms, and above all, the success of the Persian war, had elated his haughty mind, which was naturally impatient of a superior, or even of an equal. If it were possible to rely on the partial testimony of an injudicious writer, we might ascribe the abdication of Diocletian to the menaces of Galerius, and relate the particulars of a *private* conversation between the two princes, in which the former discovered as much pusillanimity as the latter displayed ingratitude and arrogance⁴. But these obscure anecdotes are sufficiently refuted by an impartial view of the character and conduct of Diocletian. Whatever might otherwise have been his intentions, if he had apprehended any danger from the violence of Galerius, his good sense would have instructed him to prevent the ignominious contest; and as he had held the sceptre with glory, he would have resigned it without disgrace.

After the elevation of Constantius and Galerius to the rank of *Augusti*, two new *Cæsars* were required to supply their place, and to complete the system of the Imperial government. Diocletian was sincerely desirous of withdrawing himself from the world; he considered Galerius, who had married his daughter, as the firmest support of his family and of the empire; and he consented, without reluctance, that his successor should assume the merit as well as the envy of the important nomination. It was fixed without consulting the interest or inclination of the princes of the West. Each of them had a son who was arrived at the age of manhood, and who might have been deemed the most natural candidates for the vacant honour.... But the impotent resentment of Maximian was no longer to be dreaded; and the moderate Constantius, though he might despise the dangers, was humanely apprehensive of the calamities of civil war. The two persons whom Galerius promoted to the rank of *Cæsar*, were much better suited to serve the views of his ambition; and their prin-

The two
Cæsars,
Severus
and Maxi-
min.

⁴ Lactantius de Mort. Persecutor. c. 18. Were the particulars of this conference more consistent with truth and decency, we might still ask, how they came to the knowledge of an obscure rhetorician? But there are many historians who put us in mind of the admirable saying of the great Condé to cardinal de Retz; "Ces coquins nous font parler et agir, comme ils auroient fait eux memes à notre place."

CHAP.
XIV.

principal recommendation seems to have consisted in the want of merit or personal consequence. The first of these was Daza, or, as he was afterwards called, Maximin, whose mother was the sister of Galerius. The unexperienced youth still betrayed by his manners and language his rustic education, when, to his own astonishment as well as that of the world, he was invested by Diocletian with the purple, exalted to the dignity of Cæsar, and intrusted with the sovereign command of Egypt and Syria⁵. At the same time, Severus, a faithful servant, addicted to pleasure, but not incapable of business, was sent to Milan, to receive from the reluctant hands of Maximian the Cæsarean ornaments, and the possession of Italy and Africa⁶. According to the forms of the constitution, Severus acknowledged the supremacy of the western emperor; but he was absolutely devoted to the commands of his benefactor Galerius, who, reserving to himself the intermediate countries from the confines of Italy to those of Syria, firmly established his power over three-fourths of the monarchy. In the full confidence, that the approaching death of Constantius would leave him sole master of the Roman world, we are assured that he had arranged in his mind a long succession of future princes, and that he meditated his own retreat from public life, after he should have accomplished a glorious reign of about twenty years⁷.

Ambition of Galerius disappointed by two revolutions.

But within less than eighteen months, two unexpected revolutions overturned the ambitious schemes of Galerius. The hopes of uniting the western provinces to his empire, were disappointed by the elevation of Constantine, whilst Italy and Africa were lost by the successful revolt of Maxentius.

Birth, education, and escape of Constantine.

A. D. 274.

I. The fame of Constantine has rendered posterity attentive to the most minute circumstances of his life and

⁵ Sublatus nuper a pecoribus et silvis (says Lactantius de M. P. c. 19.) statim Scutarius, continuo Protector, mox Tribunus, postridie Cæsar, accepit Orientem. Aurelius Victor is too liberal in giving him the whole portion of Diocletian.

⁶ His diligence and fidelity are acknowledged even by Lactantius, de M. P. c. 18.

⁷ These schemes, however, rest only on the very doubtful authority of Lactantius, de M. P. c. 20.

actions. The place of his birth, as well as the condition of his mother Helena, have been the subject not only of literary, but of national disputes. Notwithstanding the recent tradition, which assigns for her father, a British king, we are obliged to confess, that Helena was the daughter of an innkeeper⁸; but at the same time we may defend the legality of her marriage, against those who have represented her as the concubine of Constantius⁹. The great Constantine was most probably born at Naissus, in Dacia¹⁰; and it is not surprising, that in a family and province distinguished only by the profession of arms, the youth should discover very little inclination to improve his mind by the acquisition of knowledge¹¹. He was about eighteen years of age when his father was promoted to the rank of Cæsar; but that fortunate event was attended with his mother's divorce; and the splendour of an Imperial al-

A. D. 292.

8 This tradition, unknown to the contemporaries of Constantine, was invented in the darkness of monasteries, was embellished by Jeffrey of Monmouth, and the writers of the xiith century, has been defended by our antiquarians of the last age, and is seriously related in the ponderous history of England, compiled by Mr. Carte (vol. i. p. 147.). He transports, however, the kingdom of Coil, the imaginary father of Helena, from Essex to the wall of Antoninus.

9 Eutropius (x. 2.) expresses, in a few words, the real truth, and the occasion of the error, "*ex obscuriori matrimonio ejus filius.*" Zosimus (l. ii. p. 78.) eagerly seized the most unfavourable report, and is followed by Orosius (vii. 25.), whose authority is oddly enough overlooked by the indefatigable but partial Tillemont. By insisting on the divorce of Helena, Diocletian acknowledged her marriage.

10 There are three opinions with regard to the place of Constantine's birth. 1. Our English antiquarians were used to dwell with rapture on the words of his panegyrist; "*Britannias illic oriendo nobiles fecisti.*" But this celebrated passage may be referred with as much propriety to the accession as to the nativity of Constantine. 2. Some of the modern Greeks have ascribed the honour of his birth to Drepanum, a town on the gulph of Nicomedia (Cellarius, tom. ii. p. 174.), which Constantine dignified with the name Helenopolis, and Justinian adorned with many splendid buildings (Procop. de *Ædificiis*, v. 2.). It is indeed probable enough, that Helena's father kept an inn at Drepanum; and that Constantius might lodge there when he returned from a Persian embassy in the reign of Aurelian. But in the wandering life of a soldier, the place of his marriage, and the places where his children are born, have very little connection with each other. 3. The claim of Naissus is supported by the anonymous writer, published at the end of Ammianus, p. 710, and who in general copied very good materials; and it is confirmed by Julius Firmicius (de *Astrologiâ*, l. i. c. 4.), who flourished under the reign of Constantine himself. Some objections have been raised against the integrity of the text, and the application of the passage of Firmicius; but the former is established by the best MSS. and the latter is very ably defended by Lipsius de *Magnitudine Romana*, l. iv. c. 11. et *Supplementum*.

11 Literis minus instructus. Anonym. ad Ammian. p. 710.

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liance reduced the son of Helena to a state of disgrace and humiliation. Instead of following Constantius in the West, he remained in the service of Diocletian, signalized his valour in the wars of Egypt and Persia, and gradually rose to the honourable station of a tribune of the first order.... The figure of Constantine was tall and majestic; he was dextrous in all his exercises, intrepid in war, affable in peace; in his whole conduct, the active spirit of youth was tempered by habitual prudence; and while his mind was engrossed by ambition, he appeared cold and insensible to the allurements of pleasure. The favour of the people and soldiers, who had named him as a worthy candidate for the rank of Cæsar, served only to exasperate the jealousy of Galerius; and though prudence might restrain him from exercising any open violence, an absolute monarch is seldom at a loss how to execute a sure and secret revenge¹². Every hour increased the danger of Constantine, and the anxiety of his father, who, by repeated letters, expressed the warmest desire of embracing his son. For some time the policy of Galerius supplied him with delays and excuses, but it was impossible long to refuse so natural a request of his associate, without maintaining his refusal by arms. The permission of the journey was reluctantly granted, and whatever precautions the emperor might have taken to intercept a return, the consequences of which, he, with so much reason apprehended, they were effectually disappointed by the incredible diligence of Constantine¹³. Leaving the palace of Nicomedia in the night, he travelled post through Bithynia, Thrace, Dacia, Pannonia, Italy, and Gaul, and amidst the joyful acclamations of the people, reached the port of Boulogne, in the very moment when his father was preparing to embark for Britain¹⁴.

¹² Galerius, or perhaps his own courage, exposed him to single combat with a Sarmatian (Anonym. p. 710) and with a monstrous lion. See Praxagoras apud Photium, p. 63. Praxagoras, an Athenian philosopher, had written a life of Constantine, in two books, which are now lost. He was a contemporary.

¹³ Zosimus, l. ii. p. 78, 79. Lactantius de M. P. c. 24. The former tells a very foolish story, that Constantine caused all the post-horses which he had used to be hamstringed. Such a bloody execution, without preventing a pursuit, would have scattered suspicions, and might have stopped his journey.

¹⁴ Anonym. p. 710. Panegy. Veter. vii. 4. But Zosimus, l. ii. p. 79.

The British expedition, and an easy victory over the barbarians of Caledonia, were the last exploits of the reign of Constantius. He ended his life in the Imperial palace of York, fifteen months after he had received the title of Augustus, and almost fourteen years and a half after he had been promoted to the rank of Cæsar. His death was immediately succeeded by the elevation of Constantine. The ideas of inheritance and succession are so very familiar, that the generality of mankind consider them as founded, not only in reason, but in nature itself. Our imagination readily transfers the same principles from private property to public dominion: and whenever a virtuous father leaves behind him a son whose merit seems to justify the esteem, or even the hopes, of the people, the joint influence of prejudice and of affection operates with irresistible weight. The flower of the western armies had followed Constantius into Britain, and the national troops were reinforced by a numerous body of Alemanni, who obeyed the orders of Crocus, one of their hereditary chieftains¹⁵. The opinion of their own importance, and the assurance that Britain, Gaul, and Spain would acquiesce in their nomination, were diligently inculcated to the legions by the adherents of Constantine. The soldiers were asked, Whether they could hesitate a moment between the honour of placing at their head the worthy son of their beloved emperor, and the ignominy of tamely expecting the arrival of some obscure stranger, on whom it might please the sovereign of Asia to bestow the armies and provinces of the West. It was insinuated to them, that gratitude and liberality held a distinguished place among the virtues of Constantine; nor did that artful prince shew himself to the troops, till they were prepared to salute him with the names of Augustus and Emperor. The throne was the object of his desires; and

Death of Constantius, and elevation of Constantine. A. D. 306, July 25.

Eusebius de Vit. Constant. l. i. c. 21. and Lactantius de M. P. c. 24. suppose, with less accuracy, that he found his father on his death-bed.

¹⁵ Cunctis qui aderant annitentibus, sed præcipue Croco (*alii Eroco*) Alamannorum Rege, auxilii gratiâ Constantium comitato, imperium capit. Victor Junior, c. 41. This is perhaps the first instance of a barbarian king, who assisted the Roman arms with an independent body of his own subjects. The practice grew familiar, and at last became fatal.

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He is acknowledged by Galerius, who gives him only the title of Cæsar, and that of Augustus to Severus.

The brothers and sisters of Constantine.

had he been less actuated by ambition, it was his only means of safety. He was well acquainted with the character and sentiments of Galerius, and sufficiently apprized, that if he wished to live he must determine to reign. The decent and even obstinate resistance which he chose to affect¹⁶, was contrived to justify his usurpation; nor did he yield to the acclamations of the army, till he had provided the proper materials for a letter, which he immediately dispatched to the emperor of the East. Constantine informed him of the melancholy event of his father's death, modestly asserted his natural claim to the succession, and respectfully lamented, that the affectionate violence of his troops had not permitted him to solicit the Imperial purple in the regular and constitutional manner. The first emotions of Galerius were those of surprise, disappointment and rage; and as he could seldom restrain his passions, he loudly threatened, that he would commit to the flames both the letter and the messenger. But his resentment insensibly subsided; and when he recollected the doubtful chance of war, when he had weighed the character and strength of his adversary, he consented to embrace the honourable accommodation which the prudence of Constantine had left open to him. Without either condemning or ratifying the choice of the British army, Galerius accepted the son of his deceased colleague, as the sovereign of the provinces beyond the Alps; but he gave him only the title of Cæsar, and the fourth rank among the Roman princes, whilst he conferred the vacant place of Augustus on his favourite Severus. The apparent harmony of the empire was still preserved, and Constantine, who already possessed the substance, expected, without impatience, an opportunity of obtaining the honours, of supreme power¹⁷.

The children of Constantius by his second marriage were six in number, three of either sex, and whose Im-

16 His panegyrist Eumenius (vii. 8.) ventures to affirm, in the presence of Constantine, that he put spurs to his horse, and tried, but in vain, to escape from the hands of his soldiers.

17 Lactantius de M. P. c. 25. Eumenius (vii. 8.) gives a rhetorical turn to the whole transaction.

perial descent might have solicited a preference over the meaner extraction of the son of Helena. But Constantine was in the thirty-second year of his age, in the full vigour both of mind and body, at the time when the eldest of his brothers could not possibly be more than thirteen years old. His claim of superior merit had been allowed and ratified by the dying emperor¹⁸. In his last moments, Constantius bequeathed to his eldest son the care of the safety as well as greatness of the family; conjuring him to assume both the authority and the sentiments of a father with regard to the children of Theodora. Their liberal education, advantageous marriages, the secure dignity of their lives, and the first honours of the state with which they were invested, attest the fraternal affection of Constantine; and as those princes possessed a mild and grateful disposition, they submitted without reluctance to the superiority of his genius and fortune¹⁹.

II. The ambitious spirit of Galerius was scarcely reconciled to the disappointment of his views upon the Gallic provinces, before the unexpected loss of Italy wounded his pride as well as power in a still more sensible part. The long absence of the emperors had filled Rome with discontent and indignation; and the people gradually discovered, that the preference given to Nicomedia and Milan, was not be ascribed to the particular inclination of Diocletian, but to the permanent form of government which he had instituted. It was in vain that, a few months after his abdication, his successors dedicated, under his name, those magnificent baths, whose ruins still supply the ground as well as the materials for so many churches and convents²⁰. The tranquillity of those

Discontent of the Romans at the apprehension of taxes.

18 The choice of Constantine, by his dying father, which is warranted by reason, and insinuated by Eumenius, seems to be confirmed by the most unexceptionable authority, the concurring evidence of Lactantius (*de M. P.* c. 24.) and of Libanius (*Oration i.*); of Eusebius (*in Vit. Constantin.* l. i. c. 18...21.) and of Julian (*Oration i.*).

19 Of the three sisters of Constantine, Constantia married the emperor Licinius, Anastasia the Cæsar Bassianus, and Eutropia the Consul Nepotianus. The three brothers were, Dalmatius, Julius Constantius, and Annibalianus, of whom we shall have occasion to speak hereafter.

20 See Gruter *Inscrip.* p. 178. The six princes are all mentioned, Dio-

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elegant recesses of ease and luxury was disturbed by the impatient murmurs of the Romans; and a report was insensibly circulated, that the sums expended in erecting those buildings, would soon be required at their hands.... About that time the avarice of Galerius, or perhaps the exigencies of the state, had induced him to make a very strict and rigorous inquisition into the property of his subjects for the purpose of a general taxation, both on their lands and on their persons. A very minute survey appears to have been taken of their real estates; and wherever there was the slightest suspicion of concealment, torture was very freely employed to obtain a sincere declaration of their personal wealth²¹. The privileges which had exalted Italy above the rank of the provinces, were no longer regarded: and the officers of the revenue already began to number the Roman people, and to settle the proportion of the new taxes. Even when the spirit of freedom had been utterly extinguished, the tamest subjects have sometimes ventured to resist an unprecedented invasion of their property; but on this occasion the injury was aggravated by the insult, and the sense of private interest was quickened by that of national honour. The conquest of Macedonia, as we have already observed, had delivered the Roman people from the weight of personal taxes. Though they had experienced every form of despotism, they had now enjoyed that exemption near five hundred years; nor could they patiently brook the insolence of an Illyrian peasant, who, from his distant residence in Asia, presumed to number Rome among the tributary cities of his empire. The rising fury of the people was encouraged by the authority, or at least the connivance, of the senate; and the feeble remains of the Prætorian guards, who had reason to apprehend their own

cletian and Maximian as the senior Augusti and fathers of the emperors. They jointly dedicate, for the use of *their own* Romans, this magnificent edifice. The architects have delineated the ruins of these *Thermæ*; and the antiquarians, particularly Donatus and Nardini, have ascertained the ground which they covered. One of the great rooms is now the Carthusian church; and even one of the porter's lodges is sufficient to form another church, which belongs to the Feuillans.

²¹ See Lactantius de M. P. c. 26. 31.

dissolution, embraced so honourable a pretence, and declared their readiness to draw their swords in the service of their oppressed country. It was the wish, and it soon became the hope, of every citizen, that after expelling from Italy their foreign tyrants, they should elect a prince who, by the place of his residence, and by his maxims of government, might once more deserve the title of Roman emperor. The name, as well as the situation, of Maxentius, determined in his favour the popular enthusiasm.

Maxentius was the son of the emperor Maximian, and he had married the daughter of Galerius. His birth and alliance seemed to offer him the fairest promise of succeeding to the empire; but his vices and incapacity procured him the same exclusion from the dignity of Cæsar, which Constantine had deserved by a dangerous superiority of merit. The policy of Galerius preferred such associates, as would never disgrace the choice, nor dispute the commands of their benefactor. An obscure stranger was therefore raised to the throne of Italy, and the son of the late emperor of the West was left to enjoy the luxury of a private fortune in a villa a few miles distant from the capital. The gloomy passions of his soul, shame, vexation, and rage, were inflamed by envy on the news of Constantine's success; but the hopes of Maxentius revived with the public discontent, and he was easily persuaded to unite his personal injury and pretensions with the cause of the Roman people. Two Prætorian tribunes and a commissary of provisions undertook the management of the conspiracy; and as every order of men was actuated by the same spirit, the immediate event was neither doubtful nor difficult. The præfect of the city, and a few magistrates, who maintained their fidelity to Severus, were massacred by the guards; and Maxentius, invested with the Imperial ornaments, was acknowledged by the applauding senate and people as the protector of the Roman freedom and dignity. It is uncertain whether Maximian was previously acquainted with the conspiracy; but as soon as the standard of rebellion was erected at Rome, the old emperor broke from

Maxentius
declared
emperor at
Rome.
A. D. 306.
28th Oct.

Maximian
re-assumes
the purple.

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the retirement where the authority of Diocletian had condemned him to pass a life of melancholy solitude, and concealed his returning ambition under the disguise of paternal tenderness. At the request of his son and of the senate, he condescended to re-assume the purple.... His ancient dignity, his experience, and his fame in arms, added strength as well as reputation to the party of Maxentius ²².

Defeat and
death of
Severus.

According to the advice, or rather the orders, of his colleague, the emperor Severus immediately hastened to Rome, in the full confidence, that, by his unexpected celerity, he should easily suppress the tumult of an unwarlike populace, commanded by a licentious youth. But he found on his arrival the gates of the city shut against him, the walls filled with men and arms, an experienced general at the head of the rebels, and his own troops without spirit or affection. A large body of Moors deserted to the enemy, allured by the promise of a large donative; and, if it be true that they had been levied by Maximian in his African war, preferring the natural feelings of gratitude to the artificial ties of allegiance. Anulinus, the Prætorian præfect, declared himself in favour of Maxentius, and drew after him the most considerable part of the troops, accustomed to obey his commands. Rome, according to the expression of an orator, recalled her armies; and the unfortunate Severus, destitute of force and of counsel retired, or rather fled, with precipitation to Ravenna. Here he might for some time have been safe. The fortifications of Ravenna were able to resist the attempts, and the morasses that surrounded the town were sufficient to prevent the approach, of the Italian army. The sea, which Severus commanded with a powerful fleet, secured him an inexhaustible supply of provisions, and gave a free entrance to the legions, which on the return of spring, would advance to his assistance from Illy-

²² The sixth Panegyric represents the conduct of Maximian in the most favourable light; and the ambiguous expression of Aurelius Victor, "retractante diu," may signify, either that he contrived, or that he opposed, the conspiracy. See Zosimus, l. ii. p. 79. and Lactantius de M. P. c. 26.

ricum and the East. Maximian, who conducted the siege in person, was soon convinced that he might waste his time and his army in the fruitless enterprise, and that he had nothing to hope either from force or famine. With an art more suitable to the character of Diocletian than to his own, he directed his attack, not so much against the walls of Ravenna, as against the mind of Severus. The treachery which he had experienced, disposed that unhappy prince to distrust the most sincere of his friends and adherents. The emissaries of Maximian easily persuaded his credulity, that a conspiracy was formed to betray the town, and prevailed upon his fears not to expose himself to the discretion of an irritated conqueror, but to accept the faith of an honourable capitulation. He was at first received with humanity, and treated with respect. Maximian conducted the captive emperor of Rome, and gave him the most solemn assurances that he had secured his life by the resignation of the purple. But Severus could obtain only an easy death and an Imperial funeral. When the sentence was signified to him, the manner of executing it was left to his own choice; he preferred the favourite mode of the ancients, that of opening his veins: and as soon as he expired, his body was carried to the sepulchre which had been constructed for the family of Gallienus²³.

A. D. 307.
February.

Though the characters of Constantine and Maxentius had very little affinity with each other, their situation and interest were the same; and prudence seemed to require that they should unite their forces against the common enemy. Notwithstanding the superiority of his age and dignity, the indefatigable Maximian passed the Alps, and courting a personal interview with the sovereign of Gaul, carried with him his daughter Fausta as the pledge of the new alliance. The marriage was celebrated at Arles with every circumstance of magnificence; and the ancient

Maximian gives his daughter Fausta, and the title of Augustus to Constantine.
A. D. 307.
March 21.

²³ The circumstances of this war, and the death of Severus, are very doubtfully and variously told in our ancient fragments (see Tillemont, *Hist. des Empereurs*, tom. iv. part. i. p. 555.). I have endeavoured to extract from them a consistent and probable narration.

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colleague of Diocletian, who again asserted his claim to the western empire, conferred on his son-in-law and ally the title of Augustus. By consenting to receive that honour from Maximian, Constantine seemed to embrace the cause of Rome and of the senate ; but his professions were ambiguous, and his assistance slow and ineffectual. He considered with attention the approaching contest between the masters of Italy and the emperor of the East, and was prepared to consult his own safety or ambition in the event of the war²⁴.

Galerius
invades
Italy.

The importance of the occasion called for the presence and abilities of Galerius. At the head of a powerful army collected from Illyricum and the East, he entered Italy, resolved to revenge the death of Severus, and to chastise the rebellious Romans ; or, as he expressed his intentions, in the furious language of a barbarian, to extirpate the senate, and to destroy the people by the sword. But the skill of Maximian had concerted a prudent system of defence. The invader found every place hostile, fortified, and inaccessible ; and though he forced his way as far as Narni, within sixty miles of Rome, his dominion in Italy was confined to the narrow limits of his camp. Sensible of the increasing difficulties of his enterprise, the haughty Galerius made the first advances towards a reconciliation, and dispatched two of his most considerable officers to tempt the Roman princes by the offer of a conference and the declaration of his paternal regard for Maxentius, who might obtain much more from his liberality than he could hope from the doubtful chance of war²⁵. The offers of Galerius were rejected with firmness, his perfidious friendship refused with contempt, and it was not long before he discovered, that, unless he pro-

24 The sixth Panegyric was pronounced to celebrate the elevation of Constantine ; but the prudent orator avoids the mention either of Galerius or of Maxentius. He introduces only one slight allusion to the actual troubles, and to the majesty of Rome.

25 With regard to this negotiation, see the fragments of an anonymous Historian, published by Valesius at the end of his edition of Ammianus Marcellinus, p. 711. These fragments have furnished us with several curious, and, as it should seem, authentic anecdotes.

vided for his safety by a timely retreat, he had some reason to apprehend the fate of Severus. The wealth, which the Romans defended against his rapacious tyranny, they freely contributed for his destruction. The name of Maximian, the popular arts of his son, the secret distribution of large sums, and the promise of still more liberal rewards, checked the ardour and corrupted the fidelity of the Illyrian legions; and when Galerius at length gave the signal of the retreat, it was with some difficulty that he could prevail on his veterans not to desert a banner which had so often conducted them to victory and honour. A contemporary writer assigns two other causes for the failure of the expedition; but they are both of such a nature, that a cautious historian will scarcely venture to adopt them. We are told that Galerius, who had formed a very imperfect notion of the greatness of Rome by the cities of the East, with which he was acquainted, found his forces inadequate to the siege of that immense capital. But the extent of a city serves only to render it more accessible to the enemy; Rome had long since been accustomed to submit on the approach of a conqueror; nor could the temporary enthusiasm of the people have long contended against the discipline and valour of the legions. We are likewise informed, that the legions themselves were struck with horror and remorse, and that those pious sons of the republic refused to violate the sanctity of their venerable parent²⁶. But when we recollect with how much ease, in the more ancient civil wars, the zeal of party, and the habits of military obedience, had converted the native citizens of Rome into her most implacable enemies, we shall be inclined to distrust this extreme delicacy of strangers and barbarians, who had never beheld Italy till they entered it in a hostile manner. Had they not been restrained by motives of a more interested nature, they would probably have answered Galerius in the words of Cæsar's veterans; "If our general wishes

²⁶ Lactantius de M. P. c. 23. The former of these reasons is probably taken from Virgil's *Shepherd*; "Illam ego huic nostræ similem Melibœe putavi, &c." Lactantius delights in these poetical allusions.

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“ to lead us to the banks of the Tyber, we are prepared
“ to trace out his camp. Whatsoever walls he has deter-
“ mined to level with the ground, our hands are ready
“ to work the engines; nor shall we hesitate, should the
“ name of the devoted city be Rome itself.” These are
indeed the expressions of a poet; but of a poet who has
been distinguished and even censured for his strict adhe-
rence to the truth of history²⁷.

His re-
treat.

The legions of Galerius exhibit a very melancholy
proof of their disposition, by the ravages which they com-
mitted in their retreat. They murdered, they ravished,
they plundered, they drove away the flocks and herds of
the Italians, they burnt the villages through which they
passed, and they endeavoured to destroy the country
which it had not been in their power to subdue. During
the whole march, Maxentius hung on their rear, but he
very prudently declined a general engagement with those
brave and desperate veterans. His father had undertaken
a second journey into Gaul, with the hope of persuading
Constantine, who had assembled an army on the frontier,
to join the pursuit and to complete the victory. But the
actions of Constantine were guided by reason and not by
resentment. He persisted in the wise resolution of main-
taining a balance of power in the divided empire, and he
no longer hated Galerius, when that aspiring prince had
ceased to be an object of terror²⁸.

Elevation
of Licinius
to the rank
of Augustus;
A. D. 307.
Nov. 11.

The mind of Galerius was the most susceptible of the
sterner passions, but it was not however incapable of a
sincere and lasting friendship. Licinius, whose manners
as well as character were not unlike his own, seems to
have engaged both his affection and esteem. Their inti-
macy had commenced in the happier period perhaps of

27 *Castra super Tusci si ponere Tybridis undas; (jubeas)
Hesperies andax veniam metator in agros.
Tu quescunque voles in plenum effundere muros,
His aries actus disperget saxa lacertis;
Illa licet penitus tolli quam jusseris urbem.
Roma sit.*

Lucan. Pharsal. i. 381.

28 Lactantius de M. P. c. 27. Zosim. l. ii. p. 82. The latter insinuates,
that Constantine, in his interview with Maximian, had promised to declare
war against Galerius.

their youth and obscurity. It had been cemented by the freedom and dangers of a military life ; they had advanced, almost by equal steps, through the successive honours of the service ; and as soon as Galerius was invested with the Imperial dignity, he seems to have conceived the design of raising his companion to the same rank with himself. During the short period of his prosperity, he considered the rank of Cæsar as unworthy of the age and merit of Licinius, and rather chose to reserve for him the place of Constantius and the empire of the West. While the emperor was employed in the Italian war, he intrusted his friend with the defence of the Danube ; and immediately after his return from that unfortunate expedition, he invested Licinius with the vacant purple of Severus, resigning to his immediate command the provinces of Illyricum ²⁹. The news of his promotion was no sooner carried into the East, than Maximin, who governed, or rather oppressed, the countries of Egypt and Syria, betrayed his envy and discontent, disdained the inferior name of Cæsar, and, notwithstanding the prayers as well as arguments of Galerius, exacted, almost by violence, the equal title of Augustus ³⁰. For the first, and indeed for the last time, the Roman world was administered by six emperors. In the West, Constantine and Maxentius affected to reverence their father Maximian. In the East, Licinius and Maximin honoured with more real consideration their benefactor Galerius. The opposition of interest, and the memory of a recent war, divided the empire into two great hostile powers ; but their mutual fears produced an apparent tranquillity, and even a feigned reconciliation, till the death of the elder princes, of

and of
Maximin.

Six emperors.
A. D. 308.

²⁹ M. de Tillemont (*Hist. des Empereurs*, tom. iv. part i. p. 539.) has proved, that Licinius, without passing through the intermediate rank of Cæsar, was declared Augustus, the 11th of November, A. D. 307, after the return of Galerius from Italy.

³⁰ Lactantius de M. P. c. 32. When Galerius declared Licinius Augustus with himself, he tried to satisfy his younger associates, by inventing, for Constantine and Maximin (not Maxentius, see Baluze, p. 81.) the new title of sons of the Augusti. But when Maximin acquainted him that he had been saluted Augustus by the army, Galerius was obliged to acknowledge him, as well as Constantine, as equal associates in the Imperial dignity.

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Misfor-
tunes of
Maximian.

Maximian, and more particularly of Galerius, gave a new direction to the views and passions of their surviving associates.

When Maximian had reluctantly abdicated the empire, the venal orators of the times applauded his philosophic moderation. When his ambition excited, or at least encouraged, a civil war, they returned thanks to his generous patriotism, and gently censured that love of ease and retirement which had withdrawn him from the public service³¹. But it was impossible, that minds like those of Maximian and his son, could long possess in harmony an undivided power. Maxentius considered himself as the legal sovereign of Italy, elected by the Roman senate and people; nor would he endure the controul of his father, who arrogantly declared, that by *his* name and abilities the rash youth had been established on the throne. The cause was solemnly pleaded before the Prætorian guards, and those troops, who dreaded the severity of the old emperor, espoused the party of Maxentius³². The life and freedom of Maximian were however respected, and he retired from Italy into Illyricum, affecting to lament his past conduct, and secretly contriving new mischiefs. But Galerius, who was well acquainted with his character, soon obliged him to leave his dominions, and the last refuge of the disappointed Maximian was the court of his son-in-law Constantine³³. He was received with respect by that artful prince, and with the appearance of filial tenderness by the empress Fausta.... That he might remove every suspicion, he resigned the Imperial purple a second time³⁴, professing himself at

31 See Panegy. Vet. vi. 9. Audi doloris nostri liberam vocem, &c. The whole passage is imagined with artful flattery, and expressed with an easy flow of eloquence.

32 Lactantius de M. P. c. 28. Zosim. l. ii. p. 82. A report was spread, that Maxentius was the son of some obscure Syrian, and had been substituted by the wife of Maximian as her own child. See Aurelius Victor, Anonym. Valesian. and Panegy. Vet. ix. 3, 4.

33 Ab urbe pulsum, ab Italia fugatum, ab Illyrico repudiatum, tuis provinciis, tuis copiis, tuo palatio recepti. Eumen. in Panegy. Vet. vii. 14.

34 Lactantius de M. P. c. 29. Yet after the resignation of the purple, Constantine still continued to Maximian the pomp and honours of the Im-

length convinced of the vanity of greatness and ambition. Had he persevered in this resolution, he might have ended his life with less dignity indeed than in his first retirement, yet, however, with comfort and reputation.... But the near prospect of a throne brought back to his remembrance the state from whence he was fallen, and he resolved, by a desperate effort, either to reign or to perish. An incursion of the Franks had summoned Constantine, with a part of his army, to the banks of the Rhine; the remainder of the troops were stationed in the southern provinces of Gaul, which lay exposed to the enterprises of the Italian emperor, and a considerable treasure was deposited in the city of Arles. Maximian either craftily invented, or hastily credited, a vain report of the death of Constantine. Without hesitation he ascended the throne, seized the treasure, and scattering it with his accustomed profusion among the soldiers, endeavoured to awake in their minds the memory of his ancient dignity and exploits. Before he could establish his authority, or finish the negotiation which he appears to have entered into with his son Maxentius, the celerity of Constantine defeated all his hopes. On the first news of his perfidy and ingratitude, that prince returned by rapid marches from the Rhine to the Saone, embarked on the last mentioned river at Chalons, and at Lyons trusting himself to the rapidity of the Rhone, arrived at the gates of Arles, with a military force which it was impossible for Maximian to resist, and which scarcely permitted him to take refuge in the neighbouring city of Marseilles. The narrow neck of land which joined that place to the continent was fortified against the besiegers, whilst the sea was open, either for the escape of Maximian, or for the succours of Maxentius, if the latter should chuse to disguise his invasion of Gaul, under the honourable pretence of defending a distressed, or, as he might alledge, an injured father. Apprehensive of the fatal consequences of delay, Constantine gave orders for an

perial dignity; and on all public occasions gave the right-hand place to his father-in-law. *Panegy. Vet. vii. 15.*

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His death.
A. D. 310.
February.

immediate assault; but the scaling-ladders were found too short for the height of the walls, and Marseilles might have sustained as long a siege as it formerly did against the arms of Cæsar, if the garrison, conscious either of their fault or of their danger, had not purchased their pardon by delivering up the city and the person of Maximian. A secret but irrevocable sentence of death was pronounced against the usurper, he obtained only the same favour which he had indulged to Severus, and it was published to the world, that, oppressed by the remorse of his repeated crimes, he strangled himself with his own hands. After he had lost the assistance, and disdained the moderate counsels, of Diocletian, the second period of his active life was a series of public calamities and personal mortifications, which were terminated, in about three years, by an ignominious death. He deserved his fate; but we should find more reason to applaud the humanity of Constantine, if he had spared an old man, the benefactor of his father, and the father of his wife.... During the whole of this melancholy transaction, it appears that Fausta sacrificed the sentiments of nature to her conjugal duties ³⁵.

Death of
Galerius.
A. D. 311.
May.

The last years of Galerius were less shameful and unfortunate; and though he had filled with more glory the subordinate station of Cæsar, than the superior rank of Augustus, he preserved, till the moment of his death, the first place among the princes of the Roman world. He survived his retreat from Italy about four years, and wisely relinquishing his views of universal empire, he devoted the remainder of his life to the enjoyment of pleasure, and to the execution of some works of public utility, among which we may distinguish the discharging into the Danube the superfluous waters of the lake Pelso, and the cutting down the immense forests that encom-

³⁵ Zosim. l. ii. p. 82. Eumenius in Panegy. Vet. vii. 16...21. The latter of these has undoubtedly represented the whole affair in the most favourable light for his sovereign. Yet even from this partial narrative we may conclude, that the repeated clemency of Constantine, and the reiterated treasons of Maximian, as they are described by Lactantius (de M. P. c. 29, 30.) and copied by the moderns, are destitute of any historical foundation.

passed it; an operation worthy of a monarch, since it gave an extensive country to the agriculture of his Pannonian subjects³⁶. His death was occasioned by a very painful and lingering disorder. His body, swelled by an intemperate course of life to an unwieldy corpulence, was covered with ulcers, and devoured by innumerable swarms of those insects, who have given their name to a most loathsome disease³⁷; but as Galerius had offended a very zealous and powerful party among his subjects, his sufferings, instead of exciting their compassion, have been celebrated as the visible effects of divine justice³⁸. He had no sooner expired in his palace of Nicomedia, than the two emperors who were indebted for their purple to his favour, began to collect their forces, with the intention either of disputing, or of dividing, the dominions which he had left without a master. They were persuaded however to desist from their former design, and to agree in the latter. The provinces of Asia fell to the share of Maximin, and those of Europe augmented the portion of Licinius. The Hellespont and the Thracian Bosphorus formed their mutual boundary, and the banks of those narrow seas, which flowed in the midst of the Roman world, were covered with soldiers, with arms, and with fortifications. The deaths of Maximian and of Galerius reduced the number of emperors to four. The sense of their true interest soon connected Licinius and Constantine; a secret alliance was concluded between Maximin and Maxentius, and their unhappy subjects expected with

His dominion shared between Maximin and Licinius.

36 Aurelius Victor, c. 40. But that lake was situated on the Upper Pannonia, near the borders of Noricum; and the province of Valeria (a name which the wife of Galerius gave to the drained country) undoubtedly lay between the Drave and the Danube (Sextus Rufus, c. 9.). I should therefore suspect that Victor has confounded the lake Peló with the Volocean marshes, or, as they are now called, the lake Sabaton. It is placed in the heart of Valeria, and its present extent is not less than 12 Hungarian miles (about 70 English) in length, and two in breadth. See Severini Pannonia, l. i. c. 9.

37 Lactantius (de M. P. c. 33.). and Eusebius (l. viii. c. 16.) describe the symptoms and progress of his disorder with singular accuracy and apparent pleasure.

38 If any (like the late Dr. Jortin, Remarks on Ecclesiastical History, vol. ii. p. 307....356.) still delight in recording the wonderful deaths of the persecutors, I would recommend to their perusal an admirable passage of Grotius (Hist. l. vii. p. 332.) concerning the last illness of Philip II. of Spain.

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Admini-
stration of
Constantine in
Gaul.
A. D. 306
....312.

terror the bloody consequences of their inevitable dissensions, which were no longer restrained by the fear or the respect which they had entertained for Galerius³⁹.

Among so many crimes and misfortunes occasioned by the passions of the Roman princes, there is some pleasure in discovering a single action which may be ascribed to their virtue. In the sixth year of his reign, Constantine visited the city of Autun, and generously remitted the arrears of tribute, reducing at the same time the proportion of their assessment, from twenty-five to eighteen thousand heads, subject to the real and personal capitation⁴⁰. Yet even this indulgence affords the most unquestionable proof of the public misery. This tax was so extremely oppressive, either in itself or in the mode of collecting it, that whilst the revenue was increased by extortion, it was diminished by despair: a considerable part of the territory of Autun was left uncultivated; and great numbers of the provincials rather chose to live as exiles and outlaws, than to support the weight of civil society. It is but too probable, that the bountiful emperor relieved, by a partial act of liberality, one among the many evils which he had caused by his general maxims of administration. But even those maxims were less the effect of choice than of necessity. And if we except the death of Maximian, the reign of Constantine in Gaul seems to have been the most innocent and even virtuous period of his life. The provinces were protected by his presence from the inroads of the barbarians, who either dreaded or experienced his active valour. After a signal victory over the Franks and Alemanni, several of their princes were exposed by his order to the wild beasts in the amphitheatre of Treves, and the people seem to have enjoyed the spectacle, without discovering in such a treatment of royal captives any thing that was repugnant to the laws of nations or of humanity⁴¹.

39 See Eusebius, l. ix. 6. 10. Lactantius de M. P. c. 36. Zosimus is less exact, and evidently confounds Maximian with Maximin.

40 See the eighth Panegy. in which Eumenius displays, in the presence of Constantine, the misery and the gratitude of the city of Autun.

41 Eutropius, x. 3. Panegy. Veter. vii. 10, 11, 12. A great number of

The virtues of Constantine were rendered more illustrious by the vices of Maxentius. Whilst the Gallic provinces enjoyed as much happiness as the condition of the times was capable of receiving, Italy and Africa groaned under the dominion of a tyrant as contemptible as he was odious. The zeal of flattery and faction has indeed too frequently sacrificed the reputation of the vanquished to the glory of their successful rivals; but even those writers who have revealed, with the most freedom and pleasure, the faults of Constantine, unanimously confess, that Maxentius was cruel, rapacious, and profligate⁴². He had the good fortune to suppress a slight rebellion in Africa. The governor and a few adherents had been guilty; the province suffered for their crime. The flourishing cities of Cirtha and Carthage, and the whole extent of that fertile country, were wasted by fire and sword. The abuse of victory was followed by the abuse of law and justice. A formidable army of sycophants and delators invaded Africa; the rich and the noble were easily convicted of a connection with the rebels; and those among them who experienced the emperor's clemency, were only punished by the confiscation of their estates⁴³. So signal a victory was celebrated by a magnificent triumph, and Maxentius exposed to the eyes of the people the spoils and captives of a Roman province. The state of the capital was no less deserving of compassion than that of Africa. The wealth of Rome supplied an inexhaustible fund for his vain and prodigal expenses, and the ministers of his revenue were skilled in the arts of rapine. It was under his reign that the method of exacting a *free gift* from the senators was first invented; and as the sum was insensibly increased, the pretences of levying it, a victory, a birth, a marriage, or an Imperial consulship, were proportionably multiplied⁴⁴. Maxentius

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Tyranny
of Maxen-
tius in Italy
and Africa.
A. D. 306
....§12.

the French youth were likewise exposed to the same cruel and ignominious death.

⁴² Julian excludes Maxentius from the banquet of the Cæsars with abhorrence and contempt; and Zosimus (l. ii. p. 85.) accuses him of every kind of cruelty and profligacy.

⁴³ Zosimus, l. ii. p. 83....85. Aurelius Victor.

⁴⁴ The passage of Aurelius Victor should be read in the following

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had imbibed the same implacable aversion to the senate, which had characterized most of the former tyrants of Rome; nor was it possible for his ungrateful temper to forgive the generous fidelity which had raised him to the throne, and supported him against all his enemies. The lives of the senators were exposed to his jealous suspicions, the dishonour of their wives and daughters heightened the gratification of his sensual passions⁴⁵. It may be presumed, that an Imperial lover was seldom reduced to sigh in vain; but whenever persuasion proved ineffectual, he had recourse to violence; and there remains *one* memorable example of a noble matron, who preserved her chastity by a voluntary death. The soldiers were the only order of men whom he appeared to respect, or studied to please. He filled Rome and Italy with armed troops, connived at their tumults, suffered them with impunity to plunder, and even to massacre, the defenceless people⁴⁶; and indulging them in the same licentiousness which their emperor enjoyed, Maxentius often bestowed on his military favourites the splendid villa, or the beautiful wife, of a senator. A prince of such a character, alike incapable of governing either in peace or in war, might purchase the support, but he could never obtain the esteem, of the army. Yet his pride was equal to his other vices. Whilst he passed his indolent life, either within the walls of his palace, or in the neighbouring gardens of Sallust, he was repeatedly heard to declare, that *he alone* was emperor, and that the other princes were no more than his lieutenants, on whom he had devolved the defence of the frontier provinces, that he might enjoy without interruption the elegant luxury of the capital. Rome, which

manner. *Primus instituto pessimo, munerum specie, Patres Oratoresque pecuniam conferre prodigenti sibi cogeret.*

45 Panegyr. Vet. ix. 3. Euseb. Hist. Eccles. viii. 14. et in Vit. Constant. i. 33, 34. Ruin. c. 17. The virtuous matron, who stabbed herself to escape the violence of Maxentius, was a Christian, wife to the præfect of the city, and her name was Sophronia. It still remains a question among the casuists, whether, on such occasions, suicide is justifiable.

46 *Prætorianis cædem vulgi quondam annueret*, is the vague expression of Aurelius Victor. See more particular, though somewhat different, accounts of a tumult and massacre, which happened at Rome, in Eusebius (l. viii. c. 14.) and in Zesimus (l. ii. p. 84.).

had so long regretted the absence, lamented, during the six years of his reign, the presence of her sovereign⁴⁷.

Though Constantine might view the conduct of Maxentius with abhorrence, and the situation of the Romans with compassion, we have no reason to presume that he would have taken up arms to punish the one, or to relieve the other. But the tyrant of Italy rashly ventured to provoke a formidable enemy, whose ambition had been hitherto restrained by considerations of prudence, rather than by principles of justice⁴⁸. After the death of Maximian, his titles, according to the established custom, had been erased, and his statues thrown down with ignominy. His son, who had persecuted and deserted him when alive, affected to display the most pious regard for his memory, and gave orders that a similar treatment should be immediately inflicted on all the statues that had been erected in Italy and Africa to the honour of Constantine. That wise prince, who sincerely wished to decline a war, with the difficulty and importance of which he was sufficiently acquainted, at first dissembled the insult, and sought for redress by the milder expedients of negotiation, till he was convinced, that the hostile and ambitious designs of the Italian emperor made it necessary for him to arm in his own defence. Maxentius, who openly avowed his pretensions to the whole monarchy of the West, had already prepared a very considerable force to invade the Gallic provinces on the side of Rhætia; and though he could not expect any assistance from Licinius, he was flattered with the hope that the legions of Illyricum, allured by his presents and promises, would desert the standard of that prince, and unanimously declare them-

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Civil war
between
Constantine
and
Maxen-
tius.
A. D. 312.

47 See in the Panegyrics (ix, 14). a lively description of the indolence and vain pride of Maxentius. In another place, the orator observes, that the riches which Rome had accumulated in a period of 1060 years, were lavished by the tyrant on his mercenary bands; *redemptis ad civile latrocinium manibus ingesserat*.

48 After the victory of Constantine, it was universally allowed, that the motive of delivering the republic from a detested tyrant, would, at any time, have justified his expedition into Italy. Euseb. in Vit. Constantin. l. i. c. 26. Panegy. Vet. ix. 2.

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selves his soldiers and subjects⁴⁹. Constantine no longer hesitated. He had deliberated with caution, he acted with vigour. He gave a private audience to the ambassadors, who, in the name of the senate and people, conjured him to deliver Rome from a detested tyrant; and, without regarding the timid remonstrances of his council, he resolved to prevent the enemy, and to carry the war into the heart of Italy⁵⁰.

Prepara-
tions.

The enterprise was as full of danger as of glory; and the unsuccessful event of two former invasions was sufficient to inspire the most serious apprehensions. The veteran troops who revered the name of Maximian, had embraced in both those wars the party of his son, and were now restrained by a sense of honour, as well as of interest, from entertaining an idea of a second desertion. Maxentius, who considered the Prætorian guards as the firmest defence of his throne, had increased them to their ancient establishment; and they composed, including the rest of the Italians who were enlisted into his service, a formidable body of fourscore thousand men. Forty thousand Moors and Carthaginians had been raised since the reduction of Africa. Even Sicily furnished its proportion of troops; and the armies of Maxentius amounted to one hundred and seventy thousand foot, and eighteen thousand horse. The wealth of Italy supplied the expenses of the war; and the adjacent provinces were exhausted, to form immense magazines of corn and every other kind of provisions. The whole force of Constantine consisted of ninety thousand foot and eight thousand horse⁵¹; and as the defence of the Rhine required an ex-

49 Zosimus, l. ii. p. 84. 85. Nazarius in Panegy. x. 7....13.

50 See Panegy. Vet. ix. 2. Omnibus fere tuis Comitibus et Ducibus non solum tacite mussantibus, sed etiam aperte timentibus; contra consilia hominum, contra Haruspicum monita, ipse pertemet liberandæ urbis tempus venisse sentires. The embassy of the Romans is mentioned only by Zonaras (l. xiii.) and by Cedrenus (in Compend. Hist. p. 270.): but those modern Greeks had the opportunity of consulting many writers which have since been lost, among which we may reckon the life of Constantine by Praxagoras. Photius (p. 63.) has made a short extract from that historical work.

51 Zosimus (l. ii. p. 86.) has given us this curious account of the forces on both sides. He makes no mention of any naval armaments, though we

traordinary attention during the absence of the emperor, it was not in his power to employ above half his troops in the Italian expedition, unless he sacrificed the public safety to his private quarrel⁵². At the head of about forty thousand soldiers, he marched to encounter an enemy whose numbers were at least four times superior to his own. But the armies of Rome, placed at a secure distance from danger, were enervated by indulgence and luxury. Habituated to the baths and theatres of Rome, they took the field with reluctance, and were chiefly composed of veterans who had almost forgotten, or of new levies, who had never acquired, the use of arms and the practice of war. The hardy legions of Gaul had long defended the frontiers of the empire against the barbarians of the North; and in the performance of that laborious service, their valour was exercised, and their discipline confirmed. There appeared the same difference between the leaders as between the armies. Caprice or flattery had tempted Maxentius with the hopes of conquest; but these aspiring hopes soon gave way to the habits of pleasure and the consciousness of his inexperience. The intrepid mind of Constantine had been trained from his earliest youth to war, to action, and to military command.

When Hannibal marched from Gaul into Italy, he was obliged, first, to discover, and then to open, a way over mountains and through savage nations, that had never yielded a passage to a regular army⁵³. The Alps were then guarded by nature, they are now fortified by

Constantine passes the Alps.

are assured (Panegy. Vet. ix. 25.) that the war was carried on by sea as well as by land: and that the fleet of Constantine took possession of Sardinia, Corsica, and the ports of Italy.

52 Panegy. Vet. ix. 3. It is not surprising that the orator should diminish the numbers with which his sovereign achieved the conquest of Italy; but it appears somewhat singular that he should esteem the tyrant's army at no more than 100,000 men.

53 The three principal passages of the Alps between Gaul and Italy, are those of Mount St. Bernard, Mount Cenis, and Mount Genevre. Tradition, and a resemblance of names (*Alpes Pennine*) had assigned the first of these for the march of Hannibal (see Simler de Alpibus). The Chevalier de Folard (Polybe, tom. iv.) and M. d'Anville have led him over Mount Genevre. But notwithstanding the authority of an experienced officer and a learned geographer, the pretensions of Mount Cenis are supported in a specious, not to say a convincing, manner by M. Grosley. *Observations sur l'Italie*, tom. i. p. 40, &c.

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art. Citadels constructed with no less skill than labour and expense command every avenue into the plain, and on that side render Italy almost inaccessible to the enemies of the king of Sardinia⁵⁴. But in the course of the intermediate period, the generals, who have attempted the passage, have seldom experienced any difficulty or resistance. In the age of Constantine, the peasants of the mountains were civilized and obedient subjects; the country was plentifully stocked with provisions, and the stupendous highways which the Romans had carried over the Alps, opened several communications between Gaul and Italy⁵⁵. Constantine preferred the road of the Cottian Alps, or, as it is now called, of Mount Cenis, and led his troops with such active diligence that he descended into the plain of Piedmont, before the court of Maxentius had received any certain intelligence of his departure from the banks of the Rhine. The city of Susa, however, which is situated at the foot of Mount Cenis, was surrounded with walls, and provided with a garrison sufficiently numerous to check the progress of an invader; but the impatience of Constantine's troops disdained the tedious forms of a siege. The same day that they appeared before Susa, they applied fire to the gates, and ladders to the walls; and mounting to the assault amidst a shower of stones and arrows, they entered the place sword in hand, and cut in pieces the greatest part of the garrison. The flames were extinguished by the care of Constantine, and the remains of Susa preserved from total destruction. About forty miles from thence, a more severe contest awaited him. A numerous army of Italians was assembled under the lieutenants of Maxentius in the plains of Turin. Its principal strength consisted in a species of heavy cavalry, which the Romans, since the decline of their discipline, had borrowed from the nations of the East. The horses, as well as the men, were clothed in complete armour, the joints of which were artfully adapt-

Battle of
Turin.

⁵⁴ La Brunette near Suse, Demont, Exiles, Fenestrelles, Coni, &c.

⁵⁵ See Ammian. Marcellin. xv. 10. His description of the roads over the Alps, is clear, lively, and accurate.

ed to the motions of their bodies. The aspect of this cavalry was formidable, their weight almost irresistible; and as, on this occasion, their generals had drawn them up in a compact column or wedge, with a sharp point, and with spreading flanks, they flattered themselves that they should easily break and trample down the army of Constantine. They might perhaps have succeeded in their design, had not their experienced adversary embraced the same method of defence, which in similar circumstances had been practised by Aurelian. The skilful evolutions of Constantine divided and baffled this massy column of cavalry. The troops of Maxentius fled in confusion towards Turin; and as the gates of the city were shut against them, very few escaped the sword of the victorious pursuers. By this important service, Turin deserved to experience the clemency and even favour of the conqueror. He made his entry into the Imperial palace of Milan, and almost all the cities of Italy between the Alps and the Po not only acknowledged the power, but embraced with zeal the party, of Constantine ⁵⁶.

From Milan to Rome, the Æmilian and Flaminian highways offered an easy march of about four hundred miles; but though Constantine was impatient to encounter the tyrant, he prudently directed his operations against another army of Italians, who, by their strength and position, might either oppose his progress, or, in case of a misfortune, might intercept his retreat. Ruricius Pompeianus, a general distinguished by his valour and ability, had under his command the city of Verona, and all the troops that were stationed in the province of Venetia. As soon as he was informed that Constantine was advancing towards him, he detached a large body of cavalry, which was defeated in an engagement near Brescia, and pursued by the Gallic legions as far as the Gates of Verona. The necessity, the importance, and the difficulties of the siege of Verona, immediately presented themselves to the sa-

Siege and
battle of
Verona.

⁵⁶ Zosimus as well as Eusebius hasten from the passage of the Alps, to the decisive action near Rome. We must apply to the two Panegyrics, for the intermediate actions of Constantine.

gacious mind of Constantine⁵⁷. The city was accessible only by a narrow peninsula towards the west, as the other three sides were surrounded by the Adige, a rapid river which covered the province of Venetia, from whence the besieged derived an inexhaustible supply of men and provisions. It was not without great difficulty, and after several fruitless attempts, that Constantine found means to pass the river at some distance above the city, and in a place where the torrent was less violent. He then encompassed Verona with strong lines, pushed his attacks with prudent vigour, and repelled a desperate sally of Pompeianus. That intrepid general, when he had used every means of defence that the strength of the place or that of the garrison could afford, secretly escaped from Verona, anxious not for his own but for the public safety. With indefatigable diligence he soon collected an army sufficient either to meet Constantine in the field, or to attack him if he obstinately remained within his lines. The emperor, attentive to the motions, and informed of the approach, of so formidable an enemy, left a part of his legions to continue the operations of the siege, whilst, at the head of those troops on whose valour and fidelity he more particularly depended, he advanced in person to engage the general of Maxentius. The army of Gaul was drawn up in two lines, according to the usual practice of war; but their experienced leader, perceiving that the numbers of the Italians far exceeded his own, suddenly changed his disposition, and reducing the second, extended the front of his first line, to a just proportion with that of the enemy. Such evolutions, which only veteran troops can execute without confusion in a moment of danger, commonly prove decisive: but as this engagement began towards the close of the day, and was contested with great obstinacy during the whole night, there was less room for the conduct of the generals than for the courage of the soldiers. The return of light dis-

⁵⁷ The Marquis Maffei has examined the siege and battle of Verona, with that degree of attention and accuracy, which was due to a memorable action that happened in his native country. The fortifications of that city, constructed by Gallienus, were less extensive than the modern walls, and the amphitheatre was not included within their circumference. See *Verona Illustrata*, Part i. p. 142. 150.

played the victory of Constantine, and a field of carnage covered with many thousands of the vanquished Italians. Their general Pompeianus was found among the slain; Verona immediately surrendered at discretion, and the garrison was made prisoners of war⁵⁸. When the officers of the victorious army congratulated their master on this important success, they ventured to add some respectful complaints, of such a nature, however, as the most jealous monarchs will listen to without displeasure. They represented to Constantine, that, not contented with performing all the duties of a commander, he had exposed his own person with an excess of valour which almost degenerated into rashness; and they conjured him for the future to pay more regard to the preservation of a life, in which the safety of Rome and of the empire was involved⁵⁹.

While Constantine signalized his conduct and valour in the field, the sovereign of Italy appeared insensible of the calamities and danger of a civil war which raged in the heart of his dominions. Pleasure was still the only business of Maxentius. Concealing, or at least attempting to conceal, from the public knowledge the misfortunes of his arms⁶⁰, he indulged himself in a vain confidence, which deferred the remedies of the approaching evil, without deferring the evil itself⁶¹. The rapid progress of Constantine⁶² was scarcely sufficient to awaken him from this fatal security; he flattered himself, that his well-known liberality, and the majesty of the Roman name, which had already delivered him from two invasions, would dissipate with the same facility the rebellious army of Gaul.... The officers of experience and ability, who had served

Indolence
and fears
of Maxen-
tius.

58 They wanted chains for so great a multitude of captives; and the whole council was at a loss; but the sagacious conqueror imagined the happy expedient of converting into fetters the swords of the vanquished. Panegy. Vet. ix. 11.

59 Panegy. Vet. ix. 10.

60 Literas calamitatum suarum indices supprimebat. Panegy. Vet. ix. 15.

61 Remedia malorum potius quam mala differebat, is the fine censure which Tacitus passes on the supine indolence of Vitellius.

62 The Marquis Maffei has made it extremely probable that Constantine was still at Verona, the 1st of September, A. D. 312, and that the memorable æra of the indictions was dated from his conquest of the Cisalpine Gaul.

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under the banners of Maximian, were at length compelled to inform his effeminate son of the imminent danger to which he was reduced ; and, with a freedom that at once surprised and convinced him, to urge the necessity of preventing his ruin, by a vigorous exertion of his remaining power. The resources of Maxentius, both of men and money, were still considerable. The Prætorian guards felt how strongly their own interest and safety were connected with his cause ; and a third army was soon collected, more numerous than those which had been lost in the battles of Turin and Verona. It was far from the intention of the emperor to lead his troops in person. A stranger to the exercises of war, he trembled at the apprehension of so dangerous a contest ; and as fear is commonly superstitious, he listened with melancholy attention to the rumours of omens and presages which seemed to menace his life and empire. Shame at length supplied the place of courage, and forced him to take the field. He was unable to sustain the contempt of the Roman people. The circus resounded with their indignant clamours, and they tumultuously besieged the gates of the palace, reproaching the pusillanimity of their indolent sovereign, and celebrating the heroic spirit of Constantine⁶³. Before Maxentius left Rome, he consulted the Sybilline books. The guardians of these ancient oracles were as well versed in the arts of this world, as they were ignorant of the secrets of fate ; and they returned him a very prudent answer, which might adapt itself to the event, and secure their reputation whatever should be the chance of arms⁶⁴.

Victory of
Constantine near
Rome.
A. D. 312.
28th Oct.

The celerity of Constantine's march has been compared to the rapid conquest of Italy by the first of the Cæsars ; nor is the flattering parallel repugnant to the truth of history, since no more than fifty-eight days elapsed between the surrender of Verona and the final decision of the war. Constantine had always apprehended that the tyrant would consult the dictates of fear, and perhaps of prudence ; and that, instead of risking his last hopes in a

63 See Panegy. Vet. xi. 16. Lactantius de M. P. c. 44.

64 *Illo die hostem Romanorum esse periturum.* The vanquished prince became of course the enemy of Rome.

general engagement, he would shut himself up within the walls of Rome. His ample magazines secured him against the danger of famine; and as the situation of Constantine admitted not of delay, he might have been reduced to the sad necessity of destroying with fire and sword the Imperial city, the noblest reward of his victory, and the deliverance of which had been the motive, or rather indeed the pretence, of the civil war⁶⁵. It was with equal surprise and pleasure, that on his arrival at a place called *Saxa Rubra*, about nine miles from Rome⁶⁶, he discovered the army of Maxentius prepared to give him battle⁶⁷. Their long front filled a very spacious plain, and their deep array reached to the banks of the Tyber, which covered their rear, and forbade their retreat. We are informed, and we may believe, that Constantine disposed his troops with consummate skill, and that he chose for himself the post of honour and danger. Distinguished by the splendour of his arms, he charged in person the cavalry of his rival; and his irresistible attack determined the fortune of the day. The cavalry of Maxentius was principally composed either of unweildy cuirassiers, or of light Moors and Numidians. They yielded to the vigour of the Gallic horse, which possessed more activity than the one, more firmness than the other. The defeat of the two wings left the infantry without any protection on its flanks, and the undisciplined Italians fled without reluctance from the standard of a tyrant whom they had always hated, and whom they no longer feared. The Prætorians, conscious that their offences were beyond the reach of mercy, were animated by revenge and despair. Notwithstanding their repeated efforts, those brave veterans were unable to reco-

65 See Panegyr. Vet. ix. 16. x. 27. The former of these orators magnifies the hoards of corn, which Maxentius had collected from Africa and the Islands. And yet, if there is any truth in the scarcity mentioned by Eusebius (in Vit. Constantin. l. i. c. 36.), the Imperial granaries must have been open only to the soldiers.

66 Maxentius . . . tandem urbe in *Saxa Rubra*, millia ferme novem ægerrime progressus. Aurelius Victor. See Cellarius Geograph. Antiq. tom. i. p. 463. *Saxa Rubra* was in the neighbourhood of the Cremera, a trifling rivulet, illustrated by the valour and glorious death of the three hundred Fabii.

67 The post which Maxentius had taken, with the Tyber in his rear, is very clearly described by the two Panegyrist, ix. 16. x. 28.

ver the victory: they obtained, however, an honourable death; and it was observed, that their bodies covered the same ground which had been occupied by their ranks⁶⁸. The confusion then became general, and the dismayed troops of Maxentius, pursued by an implacable enemy, rushed by thousands into the deep and rapid stream of the Tyber. The emperor himself attempted to escape back into the city over the Milvian bridge, but the crowds which pressed together through that narrow passage, forced him into the river, where he was immediately drowned by the weight of his armour⁶⁹. His body, which had sunk very deep into the mud, was found with some difficulty the next day. The sight of his head, when it was exposed to the eyes of the people, convinced them of their deliverance, and admonished them to receive, with acclamations of loyalty and gratitude, the fortunate Constantine, who thus atchieved by his valour and ability the most splendid enterprise of his life⁷⁰.

His reception,

In the use of victory, Constantine neither deserved the praise of clemency, nor incurred the censure of immoderate rigour⁷¹. He inflicted the same treatment, to which a defeat would have exposed his own person and family, put to death the two sons of the tyrant, and carefully extirpated his whole race. The most distinguished

68 *Exceptis latrocinii illius primis auctoribus, qui desperatâ veniâ, locum quem pugna sumpserant texere corporibus.* Panegy. Vet. ix. 17.

69 A very idle rumour soon prevailed, that Maxentius, who had not taken any precaution for his own retreat, had contrived a very artful snare to destroy the army of the pursuers; but that the wooden bridge which was to have been loosened on the approach of Constantine, unluckily broke down under the weight of the flying Italians. M. de Tillemont (*Hist. des Empereurs*, tom. iv. part. i. p. 576.) very seriously examines whether, in contradiction to common sense, the testimony of Eusebius and Zosimus ought to prevail over the silence of Lactantius, Nazarius, and the anonymous, but contemporary orator, who composed the ninth panegyric.

70 Zosimus, l. ii. p. 86....88, and the two Panegyrics, the former of which was pronounced a few months afterwards, afford the clearest notion of this great battle. Lactantius, Eusebius, and even the Epitomes, supply several useful hints.

71 Zosimus, the enemy of Constantine, allows, (l. ii. p. 88.), that only a few of the friends of Maxentius were put to death; but we may remark the expressive passage of Nazarius, (*Panegy. Vet. x. 6.*), *Omnibus qui labefactari statum ejus poterant cum stirpe deletis.* The other orator (*Panegy. Vet. ix. 20, 21.*) contents himself with observing, that Constantine, when he entered Rome, did not imitate the cruel massacres of Cinna, of Marius, or of Sylla.

adherents of Maxentius must have expected to share his fate, as they had shared his prosperity and his crimes ; but when the Roman people loudly demanded a greater number of victims, the conqueror resisted, with firmness and humanity, those servile clamours which were dictated by flattery as well as by resentment. Informers were punished and discouraged : the innocent, who had suffered under the late tyranny, were recalled from exile, and restored to their estates. A general act of oblivion quieted the minds, and settled the property, of the people, both in Italy and in Africa⁷². The first time that Constantine honoured the senate with his presence, he recapitulated his own services and exploits in a modest oration, assured that illustrious order of his sincere regard, and promised to re-establish its ancient dignity and privileges. The grateful senate repaid these unmeaning professions by the empty titles of honour, which it was yet in their power to bestow ; and without presuming to ratify the authority of Constantine, they passed a decree to assign him the first rank among the three *Augusti* who governed the Roman world⁷³. Games and festivals were instituted to preserve the fame of his victory, and several edifices raised at the expense of Maxentius, were dedicated to the honour of his successful rival. The triumphal arch of Constantine still remains a melancholy proof of the decline of the arts and a singular testimony of the meanest vanity. As it was not possible to find in the capital of the empire, a sculptor who was capable of adorning that public monument ; the arch of Trajan, without any respect either for his memory or for the rules of propriety, was stripped of its most elegant figures. The difference of times and persons, of actions and characters, was totally disregarded. The Parthian captives appear prostrate at the feet of a prince who never carried his arms beyond the Euphrates ; and curious antiquarians can still discover the head of Trajan on the

⁷² See the two Panegyrics, and the laws of this and the ensuing year, in the Theodosian Code.

⁷³ Panegy. Vet. ix. 20. Lactantius de M. P. c. 44. Maximin, who was confessedly the eldest Cæsar, claimed, with some shew of reason, the first rank among the Augusti.

trophies of Constantine. The new ornaments which it was necessary to introduce between the vacancies of ancient sculpture, are executed in the rudest and most unskilful manner ⁷⁴.

The final abolition of the Prætorian guards was a measure of prudence as well as of revenge. Those haughty troops, whose numbers and privileges had been restored, and even augmented, by Maxentius, were for ever suppressed by Constantine. Their fortified camp was destroyed, and the few Prætorians who had escaped the fury of the sword, were dispersed among the legions, and banished to the frontiers of the empire, where they might be serviceable without again becoming dangerous⁷⁵. By suppressing the troops which were usually stationed in Rome, Constantine gave the fatal blow to the dignity of the senate and people, and the disarmed capital was exposed without protection to the insults or neglect of its distant master. We may observe, that in this last effort to preserve their expiring freedom, the Romans, from the apprehension of a tribute, had raised Maxentius to the throne. He exacted that tribute from the senate under the name of a free gift. They implored the assistance of Constantine. He vanquished the tyrant, and converted the free gift into a perpetual tax. The senators, according to the declaration which was required of their property, were divided into several classes. The most opulent paid annually eight pounds of gold, the next class paid four, the last two, and those whose poverty might have claimed an exemption, were assessed however at seven pieces of gold. Besides the regular members of the senate, their sons, their descendants, and even their relations, enjoyed the vain privileges, and supported the heavy burdens, of the

⁷⁴ Adhuc cuncta opera quæ magnifice construxerat, urbis fanum, atque basilicam, Flavii nuntius patres sacravere. Aurelius Victor. With regard to the theft of Trajan's trophies, consult Flaminius Vacca, apud Montfaucon, *Diarium Italicum*, p. 250, and *l'Antiquité Expliquée* of the latter, tom. iv. p. 171.

⁷⁵ Prætorizæ legiones ac subsidia factionibus aptiora quam urbi Romæ, sublata penitus : simul arma atque usus indumenti militaris. Aurelius Victor. Zosimas (i. l. p. 89.) mentions this fact as an historian ; and it is very pompously celebrated in the ninth Panegyric.

senatorial order; nor will it any longer excite our surprise, that Constantine should be attentive to increase the number of persons who were included under so useful a description⁷⁶. After the defeat of Maxentius, the victorious emperor passed no more than two or three months in Rome, which he visited twice during the remainder of his life, to celebrate the solemn festivals of the tenth and of the twentieth years of his reign. Constantine was almost perpetually in motion to exercise the legions, or to inspect the state of the provinces. Treves, Milan, Aquileia, Sirmium, Naissus, and Thessalonica, were the occasional places of his residence, till he founded a NEW ROME on the confines of Europe and Asia⁷⁷.

Before Constantine marched into Italy, he had secured the friendship, or at least the neutrality, of Licinius, the Illyrian emperor. He had promised his sister Constantia in marriage to that prince; but the celebration of the nuptials was deferred till after the conclusion of the war, and the interview of the two emperors at Milan, which was appointed for that purpose, appeared to cement the union of their families and interests⁷⁸. In the midst of the public festivity they were suddenly obliged to take leave of each other. An inroad of the Franks summoned Constantine to the Rhine, and the hostile approach of the sovereign of Asia demanded the immediate presence of Licinius. Maximin had been the secret ally of Maxentius, and without being discouraged by his fate, he resolved to try the fortune of a civil war. He moved out of Syria towards the frontiers of Bithynia in the depth of winter.

His alliance with Licinius.
A. D. 313.
March.

War between Maximin and Licinius.
A. D. 313.

⁷⁶ Ex omnibus provinciis optimates viros Curia tuae pigneraveris; ut Senatûs dignitas . . . ex totius Orbis flore consisteret. Nazarius in Panegy. Vet. x. 35. The word *pigneraveris* might almost seem maliciously chosen. Concerning the senatorial tax, see Zosimus, l. ii. p. 115. the second title of the sixth book of the Theodosian Code, with Godefroy's Commentary, and Memoires de l'Academie des Inscriptions, tom. xxviii. p. 726.

⁷⁷ From the Theodosian Code, we may now begin to trace the motions of the emperors; but the dates both of time and place have frequently been altered by the carelessness of transcribers.

⁷⁸ Zosimus (l. ii. p. 89.) observes, that before the war, the sister of Constantine had been betrothed to Licinius. According to the younger Victor, Diocletian was invited to the nuptials; but having ventured to plead his age and infirmities, he received a second letter filled with reproaches for his supposed partiality to the cause of Maxentius and Maximin.

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The season was severe and tempestuous ; great numbers of men as well as horses perished in the snow ; and as the roads were broken up by incessant rains, he was obliged to leave behind him a considerable part of the heavy baggage, which was unable to follow the rapidity of his forced marches. By this extraordinary effort of diligence, he arrived, with a harassed but formidable army, on the banks of the Thracian Bosphorus, before the lieutenants of Licinius were apprised of his hostile intentions. Byzantium surrendered to the power of Maximin, after a siege of eleven days. He was detained some days under the walls of Heraclea ; and he had no sooner taken possession of that city, than he was alarmed by the intelligence, that Licinius had pitched his camp at the distance of only eighteen miles. After a fruitless negotiation, in which the two princes attempted to seduce the fidelity of each other's adherents, they had recourse to arms. The emperor of the East commanded a disciplined and veteran army of above seventy thousand men, and Licinius, who had collected about thirty thousand Illyrians, was at first oppressed by the superiority of numbers. His military skill, and the firmness of his troops, restored the day, and obtained a decisive victory. The incredible speed which Maximin exerted in his flight, is much more celebrated than his prowess in the battle. Twenty-four hours afterwards he was seen pale, trembling, and without his Imperial ornaments, at Nicomedia, one hundred and sixty miles from the place of his defeat. The wealth of Asia was yet unexhausted ; and though the flower of his veterans had fallen in the late action, he had still power, if he could obtain time, to draw very numerous levies from Syria and Egypt. But he survived his misfortune only three or four months. His death, which happened at Tarsus, was variously ascribed to despair, to poison, and to the divine justice. As Maximin was alike destitute of abilities and of virtue, he was lamented neither by the people nor by the soldiers. The provinces of the East, delivered from the terrors of civil war, cheerfully acknowledged the authority of Licinius ⁷⁹.

The de-
feat,
April 30,

and death
of the for-
mer.
August.

⁷⁹ Zosimus mentions the defeat and death of Maximin as ordinary

The vanquished emperor left behind him two children, a boy of about eight, and a girl of about seven, years old. Their inoffensive age might have excited compassion; but the compassion of Licinius was a very feeble resource; nor did it restrain him from *extinguishing* the name and memory of his adversary. The death of Severianus will admit of less excuse, as it was dictated neither by revenge nor by policy. The conqueror had never received any injury from the father of that unhappy youth, and the short and obscure reign of Severus in a distant part of the empire was already forgotten. But the execution of Candidianus was an act of the blackest cruelty and ingratitude. He was the natural son of Galerius, the friend and benefactor of Licinius. The prudent father had judged him too young to sustain the weight of a diadem; but he hoped that under the protection of princes, who were indebted to his favour for the Imperial purple, Candidianus might pass a secure and honourable life. He was now advancing towards the twentieth year of his age, and the royalty of his birth, though unsupported either by merit or ambition, was sufficient to exasperate the jealous mind of Licinius⁸⁰. To these innocent and illustrious victims of his tyranny, we must add the wife and daughter of the emperor Diocletian. When that prince conferred on Galerius the title of Cæsar, he had given him in marriage his daughter Valeria, whose melancholy adventures might furnish a very singular subject for tragedy. She had fulfilled and even surpassed the duties of a wife. As she had not any children herself, she condescended to adopt the illegitimate son of her husband, and invariably displayed towards the unhappy Candidianus the tenderness and anxiety of a real mother. After the death of Galerius, her ample possessions provoked the avarice, and her personal attractions excited the desires of his successor Maximin⁸¹. He had a wife still alive, but divorce was per-

Unfortunate fate of the empress Valeria and her mother.

events: but Lactantius expatiates on them (de M. P. c. 45.....50.), ascribing them to the miraculous interposition of Heaven. Licinius at that time was one of the protectors of the church.

80 Lactantius de M. P. c. 50. Aurelius Victor touches on the different conduct of Licinius, and of Constantine, in the use of victory.

81 The sensual appetites of Maximin were gratified at the expense of

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mitted by the Roman law, and the fierce passions of the tyrant demanded an immediate gratification. The answer of Valeria was such as became the daughter and widow of emperors; but it was tempered by the prudence which her defenceless condition compelled her to observe. She represented to the persons whom Maximin had employed on this occasion, "that even if honour could permit a woman of her character and dignity to entertain a thought of second nuptials, decency at least must forbid her to listen to his addresses at a time when the ashes of her husband and his benefactor were still warm; and while the sorrows of her mind were still expressed by her mourning garments. She ventured to declare, that she could place very little confidence in the professions of a man, whose cruel inconstancy was capable of repudiating a faithful and affectionate wife⁸²." On this repulse, the love of Maximin was converted into fury, and as witnesses and judges were always at his disposal, it was easy for him to cover his fury with an appearance of legal proceedings, and to assault the reputation as well as the happiness of Valeria. Her estates were confiscated, her eunuchs and domestics devoted to the most inhuman tortures, and several innocent and respectable matrons, who were honoured with her friendship, suffered death, on a false accusation of adultery. The empress herself, together with her mother Prisca, was condemned to exile; and as they were ignominiously hurried from place to place before they were confined to a sequestered village in the deserts of Syria, they exposed their shame and distress to the provinces of the East, which, during thirty years, had respected their august dignity. Diocletian made several ineffectual efforts to alleviate the misfortunes of his daughter; and, as the last return that he

his subjects. His eunuchs, who forced away wives and virgins, examined their naked charms with anxious curiosity, lest any part of their body should be found unworthy of the royal embraces. Coyness and disdain were considered as treason, and the obstinate fair-one was condemned to be drowned. A custom was gradually introduced, that no person should marry a wife without the permission of the emperor; "ut ipse in omnibus nuptiis prægustator esset." Lactantius de M. P. c. 38.

82 Lactantius de M. P. c. 39.

expected for the Imperial purple, which he had conferred upon Maximin, he intreated that Valeria might be permitted to share his retirement of Salona, and to close the eyes of her afflicted father⁸³. He entreated but as he could no longer threaten, his prayers were received with coldness and disdain; and the pride of Maximin was gratified, in treating Diocletian as a suppliant, and his daughter as a criminal. The death of Maximin seemed to assure the empresses of a favourable alteration in their fortune. The public disorders relaxed the vigilance of their guard, and they easily found means to escape from the place of their exile, and to repair, though with some precaution, and in disguise to the court of Licinius. His behaviour, in the first days of his reign, and the honourable reception which he gave to young Candidianus, inspired Valeria with a secret satisfaction, both on her own account, and on that of her adopted son. But these grateful prospects were soon succeeded by horror and astonishment, and the bloody executions which stained the palace of Nicomedia, sufficiently convinced her, that the throne of Maximin was filled by a tyrant more inhuman than himself. Valeria consulted her safety by a hasty flight, and, still accompanied by her mother Prisca, they wandered above fifteen months⁸⁴ through the provinces concealed in the disguise of plebeian habits. They were at length discovered at Thessalonica; and as the sentence of their death was already pronounced, they were immediately beheaded, and their bodies thrown into the sea. The people gazed on the melancholy spectacle; but their grief and indignation were suppressed by the terrors of a military guard. Such was the unworthy fate of the wife

83 Diocletian at last sent *cognatum suum quendam militem ac potentem virum*, to intercede in favour of his daughter (Lactantius de M. P. c. 41.). We are not sufficiently acquainted with the history of these times to point out the person who was employed.

84 Valeria quoque per varias provincias quindecim mensibus plebio cultu pervagata. Lactantius de M. P. c. 51. There is some doubt whether we should compute the fifteen months from the moment of her exile, or from that of her escape. The expression of *pervagata* seems to denote the latter; but in that case we must suppose, that the treatise of Lactantius was written after the first civil war between Licinius and Constantine. See Cuper, p. 254.

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Quarrel
between
Constantine and
Licinius.
A. D. 314.

and daughter of Diocletian. We lament their misfortunes, we cannot discover their crimes, and whatever idea we may justly entertain of the cruelty of Licinius, it remains a matter of surprise, that he was not contented with some more secret and decent method of revenge⁸⁵.

The Roman world was now divided between Constantine and Licinius, the former of whom was master of the West, and the latter of the East. It might perhaps have been expected that the conquerors, fatigued with civil war, and connected by a private as well as public alliance, would have renounced, or at least would have suspended any farther designs of ambition. And yet a year had scarcely elapsed after the death of Maximin, before the victorious emperors turned their arms against each other. The genius, the success, and the aspiring temper, of Constantine, may seem to mark him out as the aggressor; but the perfidious character of Licinius justifies the most unfavourable suspicions, and by the faint light which history reflects on this transaction⁸⁶, we may discover a conspiracy fomented by his arts against the authority of his colleague. Constantine had lately given his sister Anastasia in marriage to Bassianus, a man of a considerable family and fortune, and had elevated his new kinsman to the rank of Cæsar. According to the system of government instituted by Diocletian, Italy, and perhaps Africa, were designed for his department in the empire. But the performance of the promised favour was either attended with so much delay, or accompanied with so many unequal conditions, that the fidelity of Bassianus was alienated rather than secured by the honourable distinction which he had obtained. His nomination had been ratified by the consent of Licinius, and that artful prince, by the means of his emissaries, soon contrived to enter into a secret and dangerous correspondence with the new

⁸⁵ Ita illis pudicitia et conditio exitio fuit. Lactantius de M. P. c. 51. He relates the misfortunes of the innocent wife and daughter of Diocletian with a very natural mixture of pity and exultation.

⁸⁶ The curious reader, who consults the Valesian Fragment, p. 713, will perhaps accuse me of giving a bold and licentious paraphrase; but if he considers it with attention, he will acknowledge that my interpretation is propable and consistent.

Cæsar, to irritate his discontents, and to urge him to the rash enterprise of extorting by violence what he might in vain solicit from the justice of Constantine. But the vigilant emperor discovered the conspiracy before it was ripe for execution; and, after solemnly renouncing the alliance of Bassianus, despoiled him of the purple, and inflicted the deserved punishment on his treason and ingratitude. The haughty refusal of Licinius, when he was required to deliver up the criminals, who had taken refuge in his dominions, confirmed the suspicions already entertained of his perfidy; and the indignities offered at Æmona, on the frontiers of Italy, to the statues of Constantine, became the signal of discord between the two princes⁸⁷.

The first battle was fought near Cibalis, a city of Pannonia, situated on the river Save, about fifty miles above Sirmium⁸⁸. From the inconsiderable forces which in this important contest two such powerful monarchs brought into the field, it may be inferred, that the one was suddenly provoked, and that the other was unexpectedly surprised. The emperor of the West had only twenty thousand, and the sovereign of the East no more than five and thirty thousand, men. The inferiority of number was, however, compensated by the advantage of the ground. Constantine had taken post in a defile about half a mile in breadth, between a steep hill and a deep morass, and in that situation he steadily expected and repulsed the first attack of the enemy. He pursued his success, and advanced into the plain. But the veteran legions of Illyricum rallied under the standard of a leader who had been trained to arms in the school of Probus and Diocletian.

First civil
war be-
tween
them.

Battle of
Cibalis.
A. D. 315.
8th. Oct.

⁸⁷ The situation of Æmona, or, as it is now called Laybach, in Carniola (d'Anville *Géographie, Ancienne* tom. i. p. 187.), may suggest a conjecture. As it lay to the north-east of the Julian Alps, that important territory became a natural object of dispute between the sovereigns of Italy and of Illyricum.

⁸⁸ Cibalis or Cibaltæ (whose name is still preserved in the obscure ruins of Swilei) was situated about fifty miles from Sirmium, the capital of Illyricum, and about one hundred from Taurunum, or Belgrade, and the conflux of the Danube and the Save. The Roman garrisons and cities on those rivers are finely illustrated by M. d'Anville, in a memoir inserted in l' *Académie des Inscriptions*, tom. xxviii.

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The missile weapons on both sides were soon exhausted; the two armies, with equal valour, rushed to a closer engagement of swords and spears, and the doubtful contest had already lasted from the dawn of the day to a late hour of the evening, when the right wing, which Constantine led in person, made a vigorous and decisive charge. The judicious retreat of Licinius saved the remainder of his troops from a total defeat; but when he computed his loss which amounted to more than twenty thousand men, he thought it unsafe to pass the night in the presence of an active and victorious enemy. Abandoning his camp and magazines, he marched away with secrecy and diligence at the head of the greatest part of his cavalry, and was soon removed beyond the danger of a pursuit. His diligence preserved his wife, his son, and his treasures, which he had deposited at Sirmium. Licinius passed through that city, and breaking down the bridge on the Save, hastened to collect a new army in Dacia and Thrace. In his flight he bestowed the precarious title of Cæsar on Valens, his general of the Illyrian frontier⁸⁹.

Battle of
Mardia.

The plain of Mardia in Thrace was the theatre of a second battle no less obstinate and bloody than the former. The troops on both sides displayed the same valour and discipline; and the victory was once more decided by the superior abilities of Constantine, who directed a body of five thousand men to gain an advantageous height from whence, during the heat of the action, they attacked the rear of the enemy, and made a very considerable slaughter. The troops of Licinius, however, presenting a double front, still maintained their ground, till the approach of night put an end to the combat, and secured their retreat towards the mountains of Macedonia⁹⁰. The loss of two battles, and of his bravest veterans, reduced the fierce spirit of Licinius to sue for peace. His ambassador Mistrrianus was admitted to the audience of Constantine;

⁸⁹ Zosimus (l. ii. p. 90, 91.) gives a very particular account of this battle; but the descriptions of Zosimus are rhetorical rather than military.

⁹⁰ Zosimus, l. ii. p. 92, 93. Anonym. Valesian. p. 713. The Epitomes furnish some circumstances; but they frequently confound the two wars between Licinius and Constantine.

he expatiated on the common topics of moderation and humanity, which are so familiar to the eloquence of the vanquished; represented, in the most insinuating language, that the event of the war was still doubtful, whilst its inevitable calamities were alike pernicious to both the contending parties; and declared that he was authorised to propose a lasting and honourable peace in the name of the *two* emperors his masters. Constantine received the mention of Valens with indignation and contempt. "It was not for such a purpose," he sternly replied, "that we have advanced from the shores of the western ocean in an uninterrupted course of combats and victories, that, after rejecting an ungrateful kinsman, we should accept for our colleague a contemptible slave. The abdication of Valens is the first article of the treaty⁹¹." It was necessary to accept this humiliating condition, and the unhappy Valens, after a reign of a few days, was deprived of the purple and of his life. As soon as this obstacle was removed, the tranquillity of the Roman world was easily restored. The successive defeats of Licinius had ruined his forces, but they had displayed his courage and abilities. His situation was almost desperate, but the efforts of despair are sometimes formidable; and the good sense of Constantine preferred a great and certain advantage to a third trial of the chance of arms. He consented to leave his rival, or, as he again styled Licinius, his friend and brother, in the possession of Thrace, Asia Minor, Syria, and Egypt; but the provinces of Pannonia, Dalmatia, Dacia, Macedonia, and Greece, were yielded to the western empire, and the dominions of Constantine now extended from the confines of Caledonia to the extremity of Peloponnesus. It was stipulated by the same treaty, that three royal youths, the sons of the emperors, should be called to the hopes of the succession. Crispus

Treaty of
peace.
December.

⁹¹ Petrus Patricius in Excerpt. Legat. p. 27. If it should be thought that γαμβρος signifies more properly a son-in-law, we might conjecture that Constantine, assuming the name as well as the duties of a father, had adopted his younger brothers and sisters, the children of Theodora. But in the best authors γαμβρος sometimes signifies a husband, sometimes a father-in-law, and sometimes a kinsman in general. See Spanheim Observat. ad Julian. Orat. i. p. 12.

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and the young Constantine were soon afterwards declared Cæsars in the West, while the younger Licinius was invested with the same dignity in the East. In this double proportion of honours, the conqueror asserted the superiority of his arms and power⁹².

General
peace and
laws of
Constantine.
A. D. 315
...323.

The reconciliation of Constantine and Licinius, though it was embittered by resentment and jealousy, by the remembrance of recent injuries, and by the apprehension of future dangers, maintained, however, above eight years, the tranquillity of the Roman world. As a very regular series of the Imperial laws commences about this period, it would not be difficult to transcribe the civil regulations which employed the leisure of Constantine. But the most important of his institutions are intimately connected with the new system of policy and religion, which was not perfectly established till the last and peaceful years of his reign. There are many of his laws, which, as far as they concern the rights and property of individuals, and the practice of the bar, are more properly referred to the private than to the public jurisprudence of the empire; and he published many edicts of so local and temporary a nature, that they would ill deserve the notice of a general history. Two laws, however, may be selected from the crowd; the one for its importance, the other, for its singularity; the former for its remarkable benevolence, the latter for its excessive severity. 1. The horrid practice so familiar to the ancients, of exposing or murdering their new-born infants, was become every day more frequent in the provinces, and especially in Italy. It was the effect of distress; and the distress was principally occasioned by the intolerable burden of taxes, and by the vexatious as well as cruel prosecutions of the officers of the revenue against their insolent debtors. The less opu-

⁹² Zosimus, l. ii. p. 93. Anonym. Valesian. p. 713. Eutropius, x. 5. Aurelius Victor. Euseb. in Chron. Sozomen, l. i. c. 2. Four of these writers affirm that the promotion of the Cæsars was an article of the treaty. It is however certain, that the younger Constantine and Licinius were not yet born; and it is highly probable that the promotion was made the 1st of March, A. D. 317. The treaty had probably stipulated that two Cæsars might be created by the western, and one only by the eastern emperor; but each of them reserved to himself the choice of the persons.

lent or less industrious part of mankind, instead of rejoicing in an increase of family, deemed it an act of paternal tenderness to release their children from the impending miseries of a life which they themselves were unable to support. The humanity of Constantine, moved, perhaps, by some recent and extraordinary instances of despair, engaged him to address an edict to all the cities of Italy, and afterwards of Africa, directing immediate and sufficient relief to be given to those parents who should produce, before the magistrates, the children whom their own poverty would not allow them to educate. But the promise was too liberal, and the provision too vague, to effect any general or permanent benefit⁹³. The law, though it may merit some praise, served rather to display than to alleviate the public distress. It still remains an authentic monument to contradict and confound those venal orators, who were too well satisfied with their own situation to discover either vice or misery under the government of a generous sovereign⁹⁴. 2. The laws of Constantine against rapes were dictated with very little indulgence, for the most amiable weaknesses of human nature; since the description of that crime was applied not only to the brutal violence which compelled, but even to the gentle seduction which might persuade, an unmarried woman, under the age of twenty-five, to leave the house of her parents. “ The successful ravisher was punished with death; and as if simple death was inadequate to the enormity of his guilt, he was either burnt alive, or torn in pieces by wild beasts in the amphitheatre. The virgin’s declaration that she had been carried away with her own consent, instead of saving her lover, exposed her to share his fate. The duty of a public prosecution was intrusted to the parents of the guilty or unfortunate maid; and if the sentiments of Nature prevailed on them to dissemble the injury, and to repair by a subsequent marriage the honour of

⁹³ Codex Theodosian, l. xi. tit. 27. tom. iv. p. 188. with Godefroy’s observations. See likewise, l. v. tit. 7....8.

⁹⁴ *Omnia foris placita, domi prospera, annonæ ubertate, fructuum copîâ, &c.* Panegy. Vet. x. 38. This oration of Nazarius was pronounced on the day of the Quinquennalia of the Cæsars, the 1st of March, A. D. 321.

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“ their family, they were themselves punished by exile and confiscation. The slaves, whether male or female, who were convicted of having been accessory to the rape or seduction, were burnt alive, or put to death by the ingenious torture of pouring down their throats a quantity of melted lead. As the crime was of a public kind, the accusation was permitted even to strangers. The commencement of the action was not limited to any term of years, and the consequences of the sentence were extended to the innocent offspring of such an irregular union⁹⁵.” But whenever the offence inspires less horror than the punishment, the rigour of penal law is obliged to give way to the common feelings of mankind. The most odious parts of this edict were softened or repealed in the subsequent reigns⁹⁶; and even Constantine himself very frequently alleviated, by partial acts of mercy, the stern temper of his general institutions. Such, indeed, was the singular humour of that emperor, who shewed himself as indulgent, and even remiss, in the execution of his laws, as he was severe, and even cruel, in the enacting of them. It is scarcely possible to observe a more decisive symptom of weakness, either in the character of the prince, or in the constitution of the government⁹⁷.

The Gothic war.
A. D. 322.

The civil administration was sometimes interrupted by the military defence of the empire. Crispus, a youth of the most amiable character, who had received with the title of Cæsar the command of the Rhine, distinguished his conduct, as well as valour, in several victories over the Franks and Alemanni; and taught the barbarians of that frontier to dread the eldest son of Constantine, and

95 See the edict of Constantine, addressed to the Roman people, in the Theodosian Code, l. ix. tit. 24. tom. iii. p. 189.

96 His son very fairly assigns the true reason of the repeal, “ Ne sub specie atrocioris judicii aliqua in ulciscendo, crinine dilatio nasceretur.” Cod. Theod. tom. iii. p. 193.

97 Eusebius (in Vitâ Constant. l. iii. c. 1.) chooses to affirm, that in the reign of his hero, the sword of justice hung idle in the hands of the magistrates. Eusebius himself (l. iv. c. 29. 54.) and the Theodosian Code will inform us, that this excessive lenity was not owing to the want either of atrocious criminals or of penal laws.

the grandson of Constantius⁹⁸. The emperor himself had assumed the more difficult and important province of the Danube. The Goths, who in the time of Claudius and Aurelian had felt the weight of the Roman arms, respected the power of the empire, even in the midst of its intestine divisions. But the strength of that warlike nation was now restored by a peace of near fifty years; a new generation had arisen, who no longer remembered the misfortunes of ancient days: the Sarmatians of the lake Mœotis followed the Gothic standard either as subjects or as allies, and their united force was poured upon the countries of Illyricum. Campona, Margus, and Bononia, appear to have been the scenes of several memorable sieges and battles⁹⁹; and though Constantine encountered a very obstinate resistance, he prevailed at length in the contest, and the Goths were compelled to purchase an ignominious retreat, by restoring the booty and prisoners which they had taken. Nor was this advantage sufficient to satisfy the indignation of the emperor. He resolved to chastise as well as to repulse the insolent barbarians who had dared to invade the territories of Rome. At the head of his legions he passed the Danube, after repairing the bridge which had been constructed by Trajan, penetrated into the strongest recesses of Dacia¹⁰⁰, and when he had inflicted a severe revenge, condescended to give peace to the suppliant Goths, on condition that, as often as they were required, they should supply his armies with a body of forty thousand soldiers¹⁰¹. Exploits

98 Nazarius in Panegyri. Vet. x. The victory of Crispus over the Alemanni, is expressed on some medals.

99 See Zosimus, l. ii. p. 93, 94; though the narrative of that historian is neither clear nor consistent. The Panegyric of Optatianus (c. 23.) mentions the alliance of the Sarmatians with the Carpi and Gææ, and points out the several fields of battle. It is supposed, that the Sarmatian games celebrated in the month of November, derived their origin from the success of this war.

100 In the Cæsars of Julian (p. 329. Commentaire de Spanheim, p. 252.) Constantine boasts, that he had recovered the province (Dacia) which Trajan had subdued. But it is insinuated by Silenus, that the conquests of Constantine were like the gardens of Adonis, which fade and wither almost the moment they appear.

101 Jornandes de Rebus Geticis, c. 21. I know not whether we may entirely depend on his authority. Such an alliance has a very recent air, and scarcely is suited to the maxims of the beginning of the fourth century.

like these were no doubt honourable to Constantine, and beneficial to the state; but it may surely be questioned, whether they can justify the exaggerated assertion of Eusebius, that ALL SCYTHIA, as far as the extremity of the North, divided as it was into so many names and nations of the most various and savage manners had been added by his victorious arms to the Roman empire ¹⁰².

In this exalted state of glory it was impossible that Constantine should any longer endure a partner in the empire. Confiding in the superiority of his genius and military power, he determined, without any previous injury, to exert them for the destruction of Licinius, whose advanced age and unpopular vices seemed to offer a very easy conquest ¹⁰³. But the old emperor, awakened by the approaching danger, deceived the expectations of his friends as well as of his enemies. Calling forth that spirit and those abilities by which he had deserved the friendship of Galerius and the Imperial purple, he prepared himself for the contest, collected the forces of the East, and soon filled the plains of Hadrianople with his troops, and the Streights of the Hellespont with his fleet. The army consisted of one hundred and fifty thousand foot, and fifteen thousand horse; and as the cavalry was drawn, for the most part, from Phrygia and Cappadocia, we may conceive a more favourable opinion of the beauty of the horses, than of the courage and dexterity of their riders. The fleet was composed of three hundred and fifty galleys of three ranks of oars. An hundred and thirty of these were furnished by Egypt, and the adjacent coast of Africa. An hundred and ten sailed from the ports of Phœnicia and the isle of Cyprus; and the maritime countries of Bithynia, Ionia, and Caria, were likewise obliged to provide an hundred and ten galleys. The troops of Constan-

¹⁰² Eusebius in Vit. Constantin. l. i. c. 8. This passage, however, is taken from a general declamation on the greatness of Constantine, and not from any particular account of the Gothic war.

¹⁰³ *Constantinus tamen, vir ingens, et omnia efficere nitens quæ animo præparasset, simul principatum totius orbis affectans, Licinio bellum intulit.* Eutropius, x. 5. Zosimus, l. ii. p. 89. The reasons which they have assigned for the first civil war may, with more propriety, be applied to the second.

tine were ordered to rendezvous at Thessalonica; they amounted to above an hundred and twenty thousand horse and foot¹⁰⁴. Their emperor was satisfied with their martial appearance, and his army contained more soldiers, though fewer men, than that of his eastern competitor. The legions of Constantine were levied in the warlike provinces of Europe; action had confirmed their discipline, victory had elevated their hopes, and there were among them a great number of veterans, who, after seventeen glorious campaigns under the same leader, prepared themselves to deserve an honourable dismissal by a last effort of their valour¹⁰⁵. But the naval preparations of Constantine were in every respect much inferior to those of Licinius. The maritime cities of Greece sent their respective quotas of men and ships to the celebrated harbour of Piræus and their united forces consisted of no more than two hundred small vessels: a very feeble armament, if it is compared with those formidable fleets which were equipped and maintained by the republic of Athens during the Peloponnesian war¹⁰⁶. Since Italy was no longer the seat of government, the naval establishments of Misenum and Ravenna had been gradually neglected; and as the shipping and mariners of the empire were supported by commerce rather than by war, it was natural that they should the most abound in the industrious provinces of Egypt and Asia. It is only surprising that the eastern emperor, who possessed so great a superiority at sea, should have neglected the opportunity of carrying an offensive war into the centre of his rival's dominions.

Instead of embracing such an active resolution, which might have changed the whole face of the war, the pru-

Battle of
Ha'ria-
nople.
A. D. 323.
July 3.

104 Zosimus, l. ii. p. 94, 95.

105 Constantine was very attentive to the privileges and comforts of his fellow veterans (Conveterani), as he now began to style them. See the Theodosian Code, l. vii. tit. 20. tom. ii. p. 419. 429.

106 Whilst the Athenians maintained the empire of the sea, their fleet consisted of three, and afterwards of four, hundred galleys of three ranks of oars, all completely equipped and ready for immediate service. The arsenal in the port of Piræus had cost the republic a thousand talents, about two hundred and sixteen thousand pounds. See Thucydides de Bel. Peloponn. l. ii. c. 13. and Meursius de Fortuna Attica, c. 19.

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dent Licinius expected the approach of his rival in a camp near Hadrianople, which he had fortified with an anxious care that betrayed his apprehension of the event. Constantine directed his march from Thessalonica towards that part of Tarace, till he found himself stopped by the broad and rapid stream of the Hebrus, and discovered the numerous army of Licinius, which filled the steep ascent of the hill, from the river to the city of Hadrianople. Many days were spent in doubtful and distant skirmishes; but at length the obstacles of the passage and of the attack were removed by the intrepid conduct of Constantine. In this place we might relate a wonderful exploit of Constantine, which, though it can scarcely be paralleled either in poetry or romance, is celebrated, not by a venal orator devoted to his fortune, but by an historian, the partial enemy of his fame. We are assured that the valiant emperor threw himself into the river Hebrus, accompanied only by *twelve* horsemen, and that by the effort or terror of his invincible arm, he broke, slaughtered, and put to flight a host of an hundred and fifty thousand men. The credulity of Zosimus prevailed so strongly over his passion, that among the events of the memorable battle of Hadrianople, he seems to have selected and embellished, not the most important, but the most marvellous. The valour and danger of Constantine are attested by a slight wound which he received in the thigh, but it may be discovered even from an imperfect narration, and perhaps a corrupted text, that the victory was obtained no less by the conduct of the general than by the courage of the hero; that a body of five thousand archers marched round to occupy a thick wood in the rear of the enemy, whose attention was diverted by the construction of a bridge, and that Licinius, perplexed by so many artful evolutions, was reluctantly drawn from his advantageous post to combat on equal ground in the plain. The contest was no longer equal. His confused multitude of new levies was easily vanquished by the experienced veterans of the West. Thirty-four thousand men are reported to have been slain. The fortified camp of Licinius was taken by assault the evening of the battle; the greater part of the

fugitives, who had retired to the mountains, surrendered themselves the next day to the discretion of the conqueror; and his rival, who could no longer keep the field, confined himself within the walls of Byzantium¹⁰⁷.

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XIV.

Siege of
Byzan-
tium, and
naval vic-
tory of
Crispus.

The siege of Byzantium, which was immediately undertaken by Constantine, was attended with great labour and uncertainty. In the late civil wars, the fortifications of that place, so justly considered as the key of Europe and Asia, had been repaired and strengthened; and as long as Licinius remained master of the sea, the garrison was much less exposed to the danger of famine than the army of the besiegers. The naval commanders of Constantine were summoned to his camp, and received his positive orders to force the passage of the Hellespont, as the fleet of Licinius, instead of seeking and destroying their feeble enemy, continued inactive in those narrow streights where its superiority of numbers was of little use or advantage. Crispus, the emperor's eldest son, was intrusted with the execution of this daring enterprise, which he performed with so much courage and success, that he deserved the esteem, and most probably excited the jealousy, of his father. The engagement lasted two days, and in the evening of the first, the contending fleets, after a considerable and mutual loss, retired into their respective harbours of Europe and Asia. The second day about noon a strong south wind¹⁰⁸ sprang up, which carried the vessels of Crispus against the enemy, and as the casual advantage was improved by his skilful intrepidity, he soon obtained a complete victory. An hundred and thirty vessels were destroyed, five thousand men were slain, and Amandus, the admiral of the Asiatic fleet, escaped with the utmost

107 Zosimus, l. ii. p. 95, 96. This great battle is described in the *Vale-
sian Fragment* (p. 714.) in a clear though concise manner. "*Licinius vero
circum Hadrianopolin maximo exercitu latera ardui montis impleverat;
illuc toto agmine Constantinus inflexit. Cum bellum terrâ marique trahere-
tur, quamvis per arduum suis nitentibus, attamen disciplinâ militari et fel-
icitate, Constantinus Licinii confusum et sine ordine agentem vicit exerci-
tum; leviter femore sauciatus.*"

108 Zosimus, l. ii. p. 97, 98. The current always sets out of the Helles-
pont; and when it is assisted by a north wind, no vessel can attempt the
passage. A south wind renders the force of the current almost impercepti-
ble. See *Tournefort's Voyage au Levant*, Let. xi.

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difficulty to the shores of Chalcedon. As soon as the Hellespont was open, a plentiful convoy of provisions flowed into the camp of Constantine, who had already advanced the operations of the siege. He constructed artificial mounds of earth of an equal height with the ramparts of Byzantium. The lofty towers which were erected on that foundation, galled the besieged with large stones and darts from the military engines, and the battering rams had shaken the walls in several places. If Licinius persisted much longer in the defence, he exposed himself to be involved in the ruin, of the place. Before he was surrounded he prudently removed his person and treasures to Chalcedon in Asia; and as he was always desirous of associating companions to the hopes and dangers of his fortune, he now bestowed the title of Cæsar on Martinianus, who exercised one of the most important offices of the empire ¹⁰⁹.

Battle of
Chrysopolis.

Such were still the resources, and such the abilities, of Licinius, that, after so many successive defeats, he collected in Bithynia a new army of fifty or sixty thousand men, while the activity of Constantine was employed in the siege of Byzantium. The vigilant emperor did not however neglect the last struggles of his antagonist. A considerable part of his victorious army was transported over the Bosphorus in small vessels, and the decisive engagement was fought soon after their landing on the heights of Chrysopolis, or, as it is now called, of Scutari. The troops of Licinius, though they were lately raised, ill armed, and worse disciplined, made head against their conquerors with fruitless but desperate valour, till a total defeat and the slaughter of five and twenty thousand men irretrievably determined the fate of their leader ¹¹⁰. He retired to Nicomedia, rather with the view of gaining

Submission and
death of
Licinius.

¹⁰⁹ Aurelius Victor. Zosimus, l. ii. p. 98. According to the latter, Martinianus was *Magister Officiorum* (he uses the Latin appellation in Greek). Some medals seem to intimate, that during his short reign he received the title of Augustus.

¹¹⁰ Eusebius (in *Vita Constantin.* l. ii. c. 16, 17.) ascribes this decisive victory to the pious prayers of the emperor. The Valesian Fragment (p. 714.) mentions a body of Gothic auxiliaries, under their chief Aliquaca, who adhered to the party of Licinius.

some time for negociation, than with the hope of any effectual defence. Constantia, his wife and the sister of Constantine, interceded with her brother in favour of her husband, and obtained from his policy rather than from his compassion, a solemn promise, confirmed by an oath, that after the sacrifice of Martinianus, and the resignation of the purple, Licinius himself should be permitted to pass the remainder of his life in peace and affluence..... The behaviour of Constantia, and her relation to the contending parties, naturally recalls the remembrance of that virtuous matron who was the sister of Augustus, and the wife of Antony. But the temper of mankind was altered, and it was no longer esteemed infamous for a Roman to survive his honour and independence. Licinius solicited and accepted the pardon of his offences, laid himself and his purple at the feet of his *lord* and *master*, was raised from the ground with insulting pity, was admitted the same day to the Imperial banquet, and soon afterwards was sent away to Thessalonica, which had been chosen for the place of his confinement ¹¹¹. His confinement was soon terminated by death, and it is doubtful whether a tumult of the soldiers, or a decree of the senate, was suggested as a motive for his execution. According to the rules of tyranny, he was accused of forming a conspiracy, and of holding a treasonable correspondence with the barbarians; but as he was never convicted, either by his own conduct or by any legal evidence, we may perhaps be allowed, from his weakness, to presume his innocence ¹¹². The memory of Licinius was branded with infamy, his statues were thrown down, and, by a hasty edict, of such mischievous tendency that it was almost immediately corrected, all his laws, and all the judicial proceedings of his

¹¹¹ Zosimus, l. ii. p. 102. Victor Junior in Epitome. Anonym. Valesian. p. 714.

¹¹² Contra religionem sacramenti Thessalonice privatus occisus est. Eutropius, x. 6, and his evidence is confirmed by Jerome (in Chronic.) as well as by Zosimus, l. ii. p. 102. The Valesian writer is the only one who mentions the soldiers, and it is Zonaras alone who calls in the assistance of the senate. Eusebius prudently slides over this delicate transaction. But Sozomen, a century afterwards, ventures to assert the treasonable practices of Licinius.

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XIV.

Re-union
of the em-
pire.
A. D. 324.

reign, were at once abolished ¹¹³. By this victory of Constantine, the Roman world was again united under the authority of one emperor, thirty-seven years after Diocletian had divided his power and provinces with his associate Maximian.

The successive steps of the elevation of Constantine, from his first assuming the purple at York, to the resignation of Licinius at Nicomedia, have been related with some minuteness and precision, not only as the events are in themselves both interesting and important, but still more, as they contributed to the decline of the empire by the expense of blood and treasure, and by the perpetual increase, as well of the taxes, as of the military establishment. The foundation of Constantinople, and the establishment of the Christian religion, were the immediate and memorable consequences of this revolution.

113 See the Theodosian Code, l. 15. tit. 15. tom. v. p. 404, 405. These edicts of Constantine betray a degree of passion and precipitancy very unbecoming of the character of a lawgiver.

CHAP. XV.

The Progress of the Christian Religion, and the Sentiments, Manners, Numbers, and Condition, of the primitive Christians.

A CANDID but rational inquiry into the progress and establishment of Christianity, may be considered as a very essential part of the history of the Roman empire. While that great body was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the cross on the ruins of the Capitol. Nor was the influence of Christianity confined to the period or to the limits of the Roman empire. After a revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe, the most distinguished portion of human kind in arts and learning as well as in arms. By the industry and zeal of the Europeans, it has been widely diffused to the most distant shores of Asia and Africa; and by the means of their colonies has been firmly established from Canada to Chili, in a world unknown to the ancients.

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Importance of the inquiry.

But this inquiry, however useful or entertaining, is attended with two peculiar difficulties. The scanty and suspicious materials of ecclesiastical history seldom enable us to dispel the dark cloud that hangs over the first age of the church. The great law of impartiality too often obliges us to reveal the imperfections of the uninspired teachers and believers of the gospel; and, to a careless observer, *their* faults may seem to cast a shade on the faith which they professed. But the scandal of the pious Christian, and the fallacious triumph of the Infidel, should cease as soon as they recollect not only *by whom*, but likewise *to whom*, the Divine Revelation was given. The theologian may indulge the pleasing task of describing Religion as she descended from Heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and cor-

Its difficulties.

CHAP.
XV.

Five causes of the growth of Christianity.

ruption, which she contracted in a long residence upon earth, among a weak and degenerate race of beings.

Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this inquiry, an obvious but satisfactory answer may be returned; that it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author. But as truth and reason seldom find so favourable a reception in the world, and as the wisdom of Providence frequently condescends to use the passions of the human heart, and the general circumstances of mankind, as instruments to execute its purpose; we may still be permitted, though with becoming submission, to ask, not indeed what were the first, but what were the secondary causes of the rapid growth of the Christian church. It will, perhaps, appear, that it was most effectually favoured and assisted by the five following causes: I. The inflexible, and, if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit, which, instead of inviting, had deterred the Gentiles from embracing the law of Moses. II. The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth. III. The miraculous powers ascribed to the primitive church. IV. The pure and austere morals of the Christians. V. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire.

THE
FIRST
CAUSE.
Zeal of the
Jews.

I. We have already described the religious harmony of the ancient world, and the facility with which the most different and even hostile nations embraced, or at least respected, each other's superstitions. A single people refused to join in the common intercourse with mankind. The Jews, who, under the Assyrian and Persian monarchies, had languished for many ages the most despised portion of their slaves¹, emerged from obscurity under

¹ Dum Assyrios penes, Medosque, et Persas Oriens fuit, despectissima

the successors of Alexander; and as they multiplied to a surprising degree in the East, and afterwards in the West, they soon excited the curiosity and wonder of other nations². The sullen obstinacy with which they maintained their peculiar rights and unsocial manners, seemed to mark them out a distinct species of men, who boldly professed, or who faintly disguised, their implacable hatred to the rest of human-kind³. Neither the violence of Antiochus, nor the arts of Herod, nor the example of the circumjacent nations, could ever persuade the Jews to associate with the institutions of Moses the elegant mythology of the Greeks⁴. According to the maxims of universal toleration, the Romans protected a superstition which they despised⁵. The polite Augustus condescended to give orders, that sacrifices should be offered for his prosperity in the temple of Jerusalem⁶; while the meanest of the posterity of Abraham, who should have paid the same homage to the Jupiter of the Capitol, would have been an object of abhorrence to himself and to his brethren. But the moderation of the conquerors was insufficient to appease the jealous prejudices of their subjects, who were alarmed and scandalized at the ensigns of paganism,

pars servientium. Tacit. Hist. v. 8. Herodotus, who visited Asia whilst it obeyed the last of those empires, slightly mentions the Syrians of Palestine, who according to their own confession, had received from Egypt the right of circumcision. See l. ii. c. 104.

2 Diodorus Siculus, l. xi. Dion Cassius, l. xxxvii. p. 121. Tacit. Hist. v. 1...9. Justin, xxxvi. 2, 3.

3 Tradidit orcano quæcunque volumine Moses,
Non monstrare vias eadem nisi sacra colenti,
Quæsitos ad fontes solos deducere verpas.

The letter of this law is not to be found in the present volume of Moses. But the wise, the humane Maimonides openly teaches, that if an idolater fall into the water, a Jew ought not to save him from instant death. See Basnage, Histoire des Juifs. l. vi. c. 28.

4 A Jewish sect, which indulged themselves in a sort of occasional conformity, derived from Herod, by whose example and authority they had been seduced, the name of Herodians. But their numbers were so inconsiderable, and their duration so short, that Josephus has not thought them worthy of his notice. See Prideaux's Connection, vol. ii. p. 285.

5 Cicero pro Flacco, c. 23.

6 Philo de Legatione. Augustus left a foundation for a perpetual sacrifice. Yet he approved of the neglect which his grandson Caius expressed towards the temple of Jerusalem. See Sueton. in August. c. 93, and Casaubon's notes on that passage.

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which necessarily introduced themselves into a Roman province⁷. The mad attempt of Caligula to place his own statue in the temple of Jerusalem, was defeated by the unanimous resolution of a people who dreaded death much less than such an idolatrous profanation⁸. Their attachment to the law of Moses was equal to their detestation of foreign religions. The current of zeal and devotion, as it was contracted into a narrow channel, ran with the strength, and sometimes with the fury, of a torrent.

Us gradual
increase.

This inflexible perseverance, which appeared so odious or so ridiculous to the ancient world, assumes a more awful character, since Providence has deigned to reveal to us the mysterious history of the chosen people. But the devout and even scrupulous attachment to the Mosaic religion, so conspicuous among the Jews who lived under the second temple, becomes still more surprising if it is compared with the stubborn incredulity of their forefathers. When the law was given in thunder from mount Sinai; when the tides of the ocean, and the course of the planets were suspended for the convenience of the Israelites; and when temporal rewards and punishments were the immediate consequences of their piety or disobedience, they perpetually relapsed into rebellion against the visible majesty of their Divine King, placed the idols of the nations in the sanctuary of Jehovah, and imitated every fantastic ceremony that was practised in the tents of the Arabs, or in the cities of Phœnicia⁹. As the protection of Heaven was deservedly withdrawn from the ungrateful race, their faith acquired a proportionable degree of vigour and purity. The contemporaries of

⁷ See, in particular, Joseph. *Antiquitat.* xvii. 6. xviii. 3. and *De Bel. Judaic.* i. 33. and ii. 9. Edit. Havercamp.

⁸ *Jussi a Caio Cesare, effigiem ejus in templo locare arma potius sumpser.* Tacit. *Hist.* v. 9. Philo and Josephus gave a very circumstantial, but a very rhetorical, account of this transaction, which exceedingly perplexed the governor of Syria. At the first mention of this idolatrous proposal, King Agrippa fainted away; and did not recover his senses till the third day.

⁹ For the enumeration of the Syrian and Arabian deities, it may be observed, that Milton has comprised in one hundred and thirty very beautiful lines, the two large and learned syntagmas, which Selden had composed on that abstruse subject.

Moses and Joshua had beheld with careless indifference the most amazing miracles. Under the pressure of every calamity, the belief of those miracles has preserved the Jews of a later period from the universal contagion of idolatry; and in contradiction to every known principle of the human mind, that singular people seems to have yielded a stronger and more ready assent to the traditions of their remote ancestors, than to the evidence of their own senses.¹⁰

The Jewish religion was admirably fitted for defence, but it was never designed for conquest; and it seems probable that the number of proselytes was never much superior to that of apostates. The divine promises were originally made, and the distinguishing rite of circumcision was enjoined to a single family. When the posterity of Abraham had multiplied like the sands of the sea, the Deity, from whose mouth they received a system of laws and ceremonies, declared himself the proper and as it were the national God of Israel; and with the most jealous care separated his favourite people from the rest of mankind. The conquest of the land of Canaan was accompanied with so many wonderful and so many bloody circumstances, that the victorious Jews were left in a state of irreconcilable hostility with all their neighbours. They had been commanded to extirpate some of the most idolatrous tribes, and the execution of the Divine will had seldom been retarded by the weakness of humanity. With the other nations they were forbidden to contract any marriages or alliances, and the prohibition of receiving them into the congregation, which in some cases was perpetual, almost always extended to the third, to the seventh, or even to the tenth generation. The obligation of preaching to the Gentiles the faith of Moses, had never been inculcated as a precept of the law, nor were the Jews inclined to impose it on themselves as a voluntary duty. In the admission of new citizens, that unsocial people was actuated by the

Their religion better suited to defence than to conquest.

10 "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewn among them?" (Numbers, xiv. 11.) It would be easy, but it would be unbecoming, to justify the complaint of the Deity from the whole tenor of the Mosaic history.

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selfish vanity of the Greeks, rather than by the generous policy of Rome. The descendants of Abraham were flattered by the opinion, that they alone were the heirs of the covenant, and they were apprehensive of diminishing the value of their inheritance, by sharing it too easily with the strangers of the earth. A larger acquaintance with mankind, extended their knowledge without correcting their prejudices; and whenever the God of Israel acquired any new votaries, he was much more indebted to the inconstant humour of polytheism than to the active zeal of his own missionaries¹¹. The religion of Moses seems to be instituted for a particular country as well as for a single nation; and if a strict obedience had been paid to the order, that every male, three times in the year, should present himself before the Lord Jehovah, it would have been impossible that the Jews could ever have spread themselves beyond the narrow limits of the promised land¹². That obstacle was indeed removed by the destruction of the temple of Jerusalem; but the most considerable part of the Jewish religion was involved in its destruction; and the pagans, who had long wondered at the strange report of an empty sanctuary¹³, were at a loss to discover what could be the object, or what could be the instruments, of a worship which was destitute of temples and of altars, of priests and of sacrifices. Yet even in their fallen state, the Jews, still asserting their lofty and exclusive privileges, shunned, instead of courting, the society of strangers.... They still insisted with inflexible rigour on those parts of the law which it was in their power to practise. Their peculiar distinctions of days, of meats, and a variety of trivial though burdensome observances, were so many objects of disgust and aversion for the other nations, to whose habits and prejudices they were diametrically op-

11 All that relates to the Jewish proselytes has been very ably treated by Basnage, *Hist. des Juifs*, l. vi. c. 6, 7.

12 See *Exod.* xxxiv. 23. *Deut.* xvi. 16, the commentators, and a very sensible note in the *Universal History*, vol. i. p. 603. edit fol.

13 When Pompey, using or abusing the right of conquest, entered into the Holy of Holies, it was observed with amazement, "*Nullâ intus Deûm effigie, vacuum sedem et inania arcana.*" *Tacit. Hist.* v. 9. It was a popular saying, with regard to the Jews,

Nil præter nubes et cæli numen adorant.

posite. The painful and even dangerous rite of circumcision was alone capable of repelling a willing proselyte from the door of the synagogue ¹⁴.

Under these circumstances, Christianity offered itself to the world, armed with the strength of the Mosaic law, and delivered from the weight of its fetters. An exclusive zeal for the truth of religion, and the unity of God, was as carefully inculcated in the new as in the ancient system : and whatever was now revealed to mankind concerning the nature and designs of the Supreme Being, was fitted to increase their reverence for that mysterious doctrine. The divine authority of Moses and the prophets was admitted, and even established, as the firmest basis of Christianity. From the beginning of the world, an uninterrupted series of predictions had announced and prepared the long-expected coming of the Messiah, who, in compliance with the gross apprehensions of the Jews, had been more frequently represented under the character of a King and Conqueror, than under that of a Prophet, a Martyr, and the Son of God. By His expiatory sacrifice, the imperfect sacrifices of the temple were at once consummated and abolished. The ceremonial law, which consisted only of types and figures, was succeeded by a pure and spiritual worship, equally adapted to all climates, as well as to every condition of mankind ; and to the initiation of blood, was substituted a more harmless initiation of water. The promise of divine favour, instead of being partially confined to the posterity of Abraham, was universally proposed to the freeman and the slave, to the Greek and to the barbarian, to the Jew and to the Gentile. Every privilege that could raise the proselyte from earth to Heaven, that could exalt his devotion, secure his happiness, or even gratify that secret pride, which, under the semblance of devotion, insinuates itself into the human heart, was still reserved for the members of the Christian church ; but at the same time all mankind was permitted,

More liberal
zeal of
Christianity.

¹⁴ A second kind of circumcision was inflicted on a Samaritan or Egyptian proselyte. The sullen indifference of the Talmudists, with respect to the conversion of strangers, may be seen in Basnage, *Histoire des Juifs*, l. ii. c. 6.

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Obstinacy
and rea-
sons of the
believing
Jews.

and even solicited, to accept the glorious distinction, which was not only proffered as a favour, but imposed as an obligation. It became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessing which he had received, and to warn them against a refusal that would be severely punished as a criminal disobedience to the will of a benevolent but all-powerful deity.

The enfranchisement of the church from the bonds of the synagogue, was a work however of some time and of some difficulty. The Jewish converts, who acknowledged Jesus in the character of the Messiah foretold by their ancient oracles, respected him as a prophetic teacher of virtue and religion; but they obstinately adhered to the ceremonies of their ancestors, and were desirous of imposing them on the Gentiles, who continually augmented the number of believers. These Judaizing Christians seem to have argued with some degree of plausibility from the divine origin of the Mosaic law, and from the immutable perfections of its great Author. They affirmed, *that* if the Being, who is the same through all eternity, had designed to abolish those sacred rites which had served to distinguish his chosen people, the repeal of them would have been no less clear and solemn than their first promulgation: *that*, instead of those frequent declarations, which either suppose or assert the perpetuity of the Mosaic religion, it would have been represented as a provisional scheme intended to last only till the coming of the Messiah, who should instruct mankind in a more perfect mode of faith and of worship¹⁵: *that* the Messiah himself, and his disciples who conversed with him on earth, instead of authorizing by their example the most minute observances of the Mosaic law¹⁶, would have published to the world

15 These arguments were urged with great ingenuity by the Jew Orobio, and refuted with equal ingenuity and candour by the Christian Limborch. See the *Anica Collatio* (it well deserves that name), or account of the dispute between them.

16 Jesus . . . circumciscus erat; cibus utebatur Judaicis vestitū simili; purgatus scabie mittebat ad sacerdotes; Paschata et alios dies festos religiose observabat: Si quos sanavit sabbatho, ostendit non tantum ex lege, sed et exceptis sententiis talia opera sabbatho non interdicta. Grotius de veritate Religionis Christianæ, l. vi. c. 7. A little afterwards (c. 12.), he expatiates on the condescension of the apostles.

the abolition of those useless and obsolete ceremonies, without suffering Christianity to remain during so many years obscurely confounded among the sects of the Jewish church. Arguments like these appear to have been used in the defence of the expiring cause of the Mosaic law; but the industry of our learned divines has abundantly explained the ambiguous language of the Old Testament, and the ambiguous conduct of the apostolic teachers. It was proper gradually to unfold the system of the Gospel, and to pronounce, with the utmost caution and tenderness, a sentence of condemnation so repugnant to the inclination and prejudices of the believing Jews.

The history of the church of Jerusalem affords a lively proof of the necessity of those precautions, and of the deep impression which the Jewish religion had made on the minds of its sectaries. The first fifteen bishops of Jerusalem were all circumcised jews; and the congregation over which they presided, united the law of Moses with the doctrine of Christ¹⁷. It was natural that the primitive tradition of a church which was founded only forty days after the death of Christ, and was governed almost as many years under the immediate inspection of his apostle, should be received as the standard of orthodoxy¹⁸. The distant churches very frequently appealed to the authority of their venerable Parent, and relieved her distresses by a liberal contribution of alms. But when numerous and opulent societies were established in the great cities of the empire, in Antioch, Alexandria, Ephesus, Corinth, and Rome, the reverence which Jerusalem had inspired to all the Christian colonies insensibly diminished. The Jewish converts, or, as they were afterwards called, the Nazarenes, who had laid the foundations of the church, soon found themselves overwhelmed by the increasing multitudes, that from all the various

The Nazarene church of Jerusalem.

17 *Pæne omnes Christum Deum sub legis observatione credebant.* Sulpicius Severus, ii. 31. See Eusebius, *Hist. Ecclesiast.* l. iv. c. 5.

18 Mosheim de *Rebus Christianis ante Constantinum Magnum*, p. 153. In this masterly performance, which I shall often have occasion to quote, he enters much more fully into the state of the primitive church, than he has an opportunity of doing in his *General History*.

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religions of polytheism inlisted under the banner of Christ: and the Gentiles, who, with the approbation of their peculiar apostle, had rejected the intolerable weight of Mosaic ceremonies, at length refused to their more scrupulous brethren the same toleration which at first they had humbly solicited for their own practice. The ruin of the temple, of the city, and of the public religion of the Jews, was severely felt by the Nazarenes; as in their manners, though not in their faith, they maintained so intimate a connexion with their impious countrymen, whose misfortunes were attributed by the Pagans to the contempt, and more justly ascribed by the Christians to the wrath, of the Supreme Deity. The Nazarenes retired from the ruins of Jerusalem to the little town of Pella beyond the Jordan, where that ancient church languished above sixty years in solitude and obscurity¹⁹. They still enjoyed the comfort of making frequent and devout visits to the *Holy City*, and the hope of being one day restored to those seats which both nature and religion taught them to love as well as to revere. But at length under the reign of Hadrian, the desperate fanaticism of the Jews filled up the measure of their calamities; and the Romans exasperated by their repeated rebellions, exercised the rights of victory with unusual rigour. The emperor founded, under the name of *Ælia Capitolina*, a new city on Mount Sion²⁰, to which he gave the privileges of a colony; and denouncing the severest penalties against any of the Jewish people who should dare to approach its precincts, he fixed a vigilant garrison of a Roman cohort to enforce the execution of his orders. The Nazarenes had only one way left to escape the common proscription, and the force of truth was on this occasion assisted by the influ-

¹⁹ Eusebius, l. iii. c. 5. Le Clerc, *Hist. Ecclesiast.* p. 605. During this occasional absence, the bishop and church of Pella still retained the title of Jerusalem. In the same manner, the Roman pontiffs resided seventy years at Avignon; and the patriarchs of Alexandria have long since transferred their episcopal seat to Cairo.

²⁰ Dion Cassius, l. lxix. The exile of the Jewish nation from Jerusalem is attested by Aristo of Pella (apud Euseb. l. iv. c. 6.), and is mentioned by several ecclesiastical writers; though some of them too hastily extend this interdiction to the whole country of Palestine.

ence of temporal advantages. They elected Marcus for their bishop, a prelate of the race of the Gentiles, and most probably a native either of Italy or of some of the Latin provinces. At his persuasion, the most considerable part of the congregation renounced the Mosaic law, in the practice of which they had persevered above a century. By this sacrifice of their habits and prejudices, they purchased a free admission into the colony of Hadrian, and more firmly cemented their union with the Catholic church²¹.

When the name and honours of the church of Jerusalem had been restored to Mount Sion, the crimes of heresy and schism were imputed to the obscure remnant of the Nazarenes, which refused to accompany their Latin bishop. They still preserved their former habitation of Pella, spread themselves into the villages adjacent to Damascus, and formed an inconsiderable church in the city of Bœrea, or, as it is now called, of Aleppo, in Syria²². The name of Nazarenes was deemed too honourable for those Christian Jews, and they soon received from the supposed poverty of their understanding, as well as of their condition, the contemptuous epithet of Ebionites²³. In a few years after the return of the church of Jerusalem, it became a matter of doubt and controversy, whether a man who sincerely acknowledged Jesus as the Messiah, but who still continued to observe the law of Moses, could possibly hope for salvation. The humane temper of Justin Martyr inclined him to answer

The Ebionites.

21 Eusebius, l. iv. c. 6. Sulpicius Severus, ii. 31. By comparing their unsatisfactory accounts, Mosheim (p. 327, &c.) has drawn out a very distinct representation of the circumstances and motives of this revolution.

22 Le Clerc, (Hist. Ecclesiast. p. 477. 535.) seems to have collected from Eusebius, Jerome, Epiphanius, and other writers, all the principal circumstances that relate to the Nazarenes or Ebionites. The nature of their opinions soon divided them into a stricter and a milder sect; and there is some reason to conjecture, that the family of Jesus Christ remained members, at least, of the latter and more moderate party.

23 Some writers have been pleased to create an Ebion, the imaginary author of their sect and name. But we can more safely rely on the learned Eusebius than on the vehement Tertullian, or the credulous Epiphanius. According to Le Clerc, the Hebrew word *Ebjonim* may be translated into Latin by that of the *Pauperes*. See Hist. Ecclesiast. p. 477.

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this question in the affirmative; and though he expressed himself with the most guarded diffidence, he ventured to determine in favour of such an imperfect Christian, if he were content to practice the Mosaic ceremonies, without pretending to assert their general use or necessity. But when Justin was pressed to declare the sentiment of the church, he confessed that there were very many among the orthodox Christians, who not only excluded their Judaising brethren from the hope of salvation, but who declined any intercourse with them in the common offices of friendship, hospitality, and social life²⁴. The more rigorous opinion prevailed, as it was natural to expect, over the milder: and an eternal bar of separation was fixed between the disciples of Moses and those of Christ. The unfortunate Ebionites, rejected from one religion as apostates, and from the other as heretics, found themselves compelled to assume a more decided character; and although some traces of that obsolete sect may be discovered as late as the fourth century, they insensibly melted away either into the church or the synagogue²⁵.

The Gnos-
tics.

While the orthodox church preserved a just medium between excessive veneration and improper contempt for the law of Moses, the various heretics deviated into equal but opposite extremes of error and extravagance. From the acknowledged truth of the Jewish religion, the Ebionites had concluded that it could never be abolished. From its supposed imperfections the Gnostics as hastily inferred that it

24 See the very curious Dialogue of Justin Martyr with the Jew Tryphon. The conference between them was held at Ephesus, in the reign of Antoninus Pius, and about twenty years after the return of the church of Pella to Jerusalem. For this date consult the accurate note of Tillemont, *Memoires Ecclesiastiques*, tom. ii. p. 511.

25 Of all the systems of Christianity, that of Abyssinia is the only one which still adheres to the Mosaic rites (*Geddes's Church History of Æthiopia*, and *dissertations de la Grand sur la Relation du P. Lobo*). The eunuch of the queen Candace might suggest some suspicions; but as we are assured (*Secrates*, i. 19. *Sozomen*, ii. 24. *Ludolphus*, p. 281.), that the Æthiopians were not converted till the fourth century; it is more reasonable to believe, that they respected the Sabbath; and distinguished the forbidden meats, in imitation of the Jews, who, in a very early period, were seated on both sides of the Red Sea. Circumcision had been practised by the most ancient Æthiopians, from motives of health and cleanliness, which seem to be explained in the *Recherches Philosophiques sur les Américains*, tom. ii. p. 117.

never was instituted by the wisdom of the Deity. There are some objections against the authority of Moses and the prophets, which too readily present themselves to the sceptical mind; though they can only be derived from our ignorance of remote antiquity, and from our incapacity to form an adequate judgment of the divine æconomy. These objections were eagerly embraced and as petulantly urged by the vain science of the Gnostics²⁶. As those heretics were, for the most part averse to the pleasures of sense, they morosely arraigned the polygamy of the patriarchs, the gallantries of David, and the seraglio of Solomon. The conquest of the land of Canaan, and the extirpation of the unsuspecting natives, they were at a loss how to reconcile with the common notions of humanity and justice. But when they recollected the sanguinary list of murders, of executions, and of massacres, which stain almost every page of the Jewish annals, they acknowledged that the barbarians of Palestine had exercised as much compassion towards their idolatrous enemies, as they had ever shewn to their friends or countrymen²⁷. Passing from the sectaries of the law to the law itself, they asserted that it was impossible that a religion which consisted only of bloody sacrifices and trifling ceremonies, and whose rewards as well as punishments were all of a carnal and temporal nature, could inspire the love of virtue, or restrain the impetuosity of passion..... The Mosaic account of the creation and fall of man was treated with profane derision by the Gnostics, who would not listen with patience to the repose of the Deity after six days labour, to the rib of Adam, the garden of Eden, the trees of life and of knowledge, the speaking serpent, the forbidden fruit, and the condemnation pronounced against human kind for the venial offence of their first

26 Beausobre, *Histoire du Manichéisme*, l. i. c. 3. has stated their objections, particularly those of Faustus, the adversary of Augustin, with the most learned impartiality.

27 *Apud ipsos fides obstinata, misericordia in promptu: adversus omnes alios hostile odium.* Tacit. Hist. v. 4. Surely Tacitus had seen the Jews with too favourable an eye. The perusal of Josephus must have destroyed the antithesis.

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progenitors ²⁸. The God of Israel was impiously represented by the Gnostics, as a being liable to passion and to error, capricious in his favour, implacable in his resentment, meanly jealous of his superstitious worship, and confining his partial providence to a single people, and to this transitory life. In such a character they could discover none of the features of the wise and omnipotent father of the universe ²⁹. They allowed that the religion of the Jews was somewhat less criminal than the idolatry of the Gentiles; but it was their fundamental doctrine, that the Christ whom they adored as the first and brightest emanation of the Deity, appeared upon earth to rescue mankind from their various errors, and to reveal a *new* system of truth and perfection. The most learned of the fathers, by a very singular condescension, have imprudently admitted the sophistry of the Gnostics. Acknowledging that the literal sense is repugnant to every principle of faith as well as reason, they deem themselves secure and invulnerable behind the ample veil of allegory, which they carefully spread over every tender part of the Mosaic dispensation ³⁰.

Their
sects, pro-
gress, and
influence.

It has been remarked with more ingenuity than truth, that the virgin purity of the church was never violated by schism or heresy before the reign of Trajan or Hadrian, about one hundred years after the death of Christ ³¹. We may observe with much more propriety, that, during that period, the disciples of the Messiah were indulged in a freer latitude both of faith and practice, than has ever been allowed in succeeding ages. As the terms of communion were insensibly narrowed, and the spiritual authority of the prevailing party was exercised with increas-

²⁸ Dr. Burnet (*Archæologia*, l. ii. c. 7.) has discussed the first chapters of Genesis with too much wit and freedom.

²⁹ The milder Gnostics considered Jehovah, the Creator, as a Being of a mixed nature between God and the Dæmon. Others confounded him with the evil principle. Consult the second century of the general history of Mesheim, which gives a very distinct, though concise, account of their strange opinions on this subject.

³⁰ See Beausobre, *Hist. du Manichéisme*, l. i. c. 4. Origen and St. Augustine were among the Allegorists.

³¹ Hegesippus, ap. Euseb. l. iii. 32. iv. 22. Clemens Alexandrin. *Stromat.* vii. 17.

ing severity, many of its most respectable adherents, who were called upon to renounce, were provoked to assert their private opinions, to pursue the consequences of their mistaken principles, and openly to erect the standard of rebellion against the unity of the church. The Gnostics were distinguished as the most polite, the most learned, and the most wealthy of the Christian name, and that general appellation which expressed a superiority of knowledge, was either assumed by their own pride, or ironically bestowed by the envy of their adversaries. They were almost without exception of the race of the Gentiles, and their principal founders seem to have been natives of Syria or Egypt, where the warmth of the climate disposes both the mind and the body to indolent and contemplative devotion. The Gnostics blended with the faith of Christ many sublime but obscure tenets, which they derived from oriental philosophy, and even from the religion of Zoroaster, concerning the eternity of matter, the existence of two principles, and the mysterious hierarchy of the invisible world³². As soon as they launched out into that vast abyss, they delivered themselves to the guidance of a disordered imagination; and as the paths of error are various and infinite, the Gnostics were imperceptibly divided into more than fifty particular sects³³, of whom the most celebrated appear to have been the Basilidians, the Valentinians, the Marcionites, and, in a still later period, the Manichæans. Each of these sects could boast of its bishops and congregations, of its doctors and martyrs³⁴, and, instead of the four gospels adopted by the church, the heretics produced a multitude of histories,

32 In the account of the Gnostics of the second and third centuries, Mosheim is ingenious and candid; Le Clerc dull, but exact; Beausobre almost always an apologist; and it is much to be feared, that the primitive fathers are very frequently calumniators.

33 See the catalogues of Irenæus and Epiphanius. It must indeed be allowed, that those writers were inclined to multiply the number of sects which opposed the *unity* of the church.

34 Eusebius, l. iv. c. 15. Sozomen. l. ii. c. 32. See in Bayle, in the article of *Marcion*, a curious detail of a dispute on that subject. It should seem that some of the Gnostics (the Basilidians) declined, and even refused, the honour of martyrdom. Their reasons were singular and abstruse. See Mosheim, p. 359.

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in which the actions and discourses of Christ and of his apostles were adapted to their respective tenets³⁵. The success of the Gnostics was rapid and extensive³⁶. They covered Asia and Egypt, established themselves in Rome, and sometimes penetrated into the provinces of the West. For the most part they arose in the second century, flourished during the third, and were suppressed in the fourth or fifth, by the prevalence of more fashionable controversies, and by the superior ascendant of the reigning power. Though they constantly disturbed the peace, and frequently disgraced the name, of religion, they contributed to assist rather than to retard the progress of Christianity. The Gentile converts, whose strongest objections and prejudices were directed against the law of Moses, could find admission into many Christian societies, which required not from their untutored mind any belief of an antecedent revelation. Their faith was insensibly fortified and enlarged, and the church was ultimately benefited by the conquests of its most inveterate enemies³⁷.

The demons considered as the gods of antiquity.

But whatever difference of opinion might subsist between the Orthodox, the Ebionites, and the Gnostics, concerning the divinity, or the obligation of the Mosaic law, they were all equally animated by the same exclusive zeal, and by the same abhorrence for idolatry which had distinguished the Jews from the other nations of the ancient world. The philosopher, who considered the system of polytheism as a composition of human fraud and error, could disguise a smile of contempt under the mask of devotion, without apprehending that either the mockery, or

35 See a very remarkable passage of Origen (*Proem. ad Lucan.*)... That indefatigable writer, who had consumed his life in the study of the scriptures, relies for their authenticity on the inspired authority of the church. It was impossible that the Gnostics could receive our present gospels, many parts of which (particularly in the resurrection of Christ) are directly, and as it might seem designedly, pointed against their favourite tenets. It is therefore somewhat singular that Ignatius (*Epist. ad Smyrn. Patr. Apostol. tom ii. p. 34.*) should chuse to employ a vague and doubtful tradition, instead of quoting the certain testimony of the evangelists.

36 *Faciunt favos et vespe; faciunt ecclesias et Marcionitæ*, is the strong expression of Tertullian, which I am obliged to quote from memory. In the time of Epiphanius (*advers. Hæreses, p. 302.*) the Marcionites were very numerous in Italy, Syria, Egypt, Arabia, and Persia.

37 Augustin is a memorable instance of this gradual progress from reason to faith. He was, during several years, engaged in the Manichæan sect.

the compliance, would expose him to the resentment of any invisible, or, as he conceived them, imaginary powers. But the established religions of Paganism were seen by the primitive Christians in a much more odious and formidable light. It was the universal sentiment both of the church and of heretics, that the dæmons were the authors, the patrons, and the objects of idolatry³⁸. Those rebellious spirits who had been degraded from the rank of angels, and cast down into the infernal pit, were still permitted to roam upon earth, to torment the bodies, and to seduce the minds, of sinful men. The dæmons soon discovered and abused the natural propensity of the human heart towards devotion, and, artfully withdrawing the adoration of mankind from their Creator, they usurped the place and honours of the Supreme Deity. By the success of their malicious contrivances, they at once gratified their own vanity and revenge, and obtained the only comfort of which they were yet susceptible, the hope of involving the human species in the participation of their guilt and misery. It was confessed, or at least it was imagined, that they had distributed among themselves the most important characters of polytheism, one dæmon assuming the name and attributes of Jupiter, another of Æsculapius, a third of Venus, and a fourth perhaps of Apollo³⁹; and that, by the advantage of their long experience and ærial nature, they were enabled to execute, with sufficient skill and dignity, the parts which they had undertaken. They lurked in the temples, instituted festivals and sacrifices, invented fables, pronounced oracles, and were frequently allowed to perform miracles. The Christians, who, by the interposition of evil spirits, could so readily explain every præternatural appearance, were disposed and even desirous to admit the most extravagant fictions of the Pagan mythology... But the belief of the Christian was accompanied with horror. The most trifling mark of respect to the national

38 The unanimous sentiment of the primitive church is very clearly explained by Justin. Martyr. *Apolog. Major*, by Athenagoras Legat. c. 22, &c. and by Lactantius, *Institut. Divin.* ii. 14...19.

39 Tertullian (*Apolog.* c. 23.) alleges the confession of the Dæmons themselves as often as they were tormented by the Christian exorcists.

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Abhor-
rence of
the Chris-
tians for
idolatry.

Ceremo-
nies.

worship he considered as a direct homage yielded to the dæmon, and as an act of rebellion against the majesty of God.

In consequence of this opinion, it was the first but arduous duty of a Christian to preserve himself pure and undefiled by the practice of idolatry. The religion of the nations was not merely a speculative doctrine professed in the schools or preached in the temples. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or of private life; and it seemed impossible to escape the observance of them, without, at the same time, renouncing the commerce of mankind, and all the offices and amusements of society⁴⁰. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier, were obliged to preside or to participate⁴¹. The public spectacles were an essential part of the cheerful devotion of the Pagans, and the gods were supposed to accept, as the most grateful offering, the games that the prince and people celebrated in honour of their peculiar festivals⁴².... The Christian, who with pious horror avoided the abomination of the circus or the theatre, found himself encompassed with infernal snares in every convivial entertainment, as often as his friends, invoking the hospitable deities, poured out libations to each other's happiness⁴³. When the bride, struggling with well-affected reluctance,

40 Tertullian has written a most severe treatise against idolatry, to caution his brethren against the hourly danger of incurring that guilt. *Recogita sylvam, et quantæ latitant spinæ. De Coronâ Militis, c. 10.*

41 The Roman senate was always held in a temple or consecrated place (*Atius Gellius, xiv. 7.*). Before they entered on business, every senator dropt some wine and frankincense on the altar. *Sueton. in August. c. 35.*

42 See Tertullian, *De Spectaculis*. This severe reformer shews no more indulgence to a tragedy of Euripides, than to a combat of gladiators. The dress of the actors particularly offends him. By the use of the lofty buskin, they impiously strive to add a cubit to their stature, *c. 23.*

43 The ancient practice of concluding the entertainment with libations, may be found in every classic. *Socrates and Seneca, in their last moments, made a noble application of this custom. Postquam stagnum calidæ aquæ introiit, respergens proximos servorum, additâ voce, libare se liquorem illum Jovi Liberatori. Tacit. Annal. xv. 64.*

was forced in hymenæal pomp over the threshold of her new habitation⁴⁴, or when the sad procession of the dead slowly moved towards the funeral pile⁴⁵; the Christian, on these interesting occasions, was compelled to desert the persons who were the dearest to him, rather than contract the guilt inherent to those impious ceremonies. Every art and every trade that was in the least concerned in the framing or adorning of idols was polluted by the stain of idolatry⁴⁶; a severe sentence, since it devoted to eternal misery the far greater part of the community, which is employed in the exercise of liberal or mechanic professions. If we cast our eyes over the numerous remains of antiquity, we shall perceive, that besides the immediate representations of the Gods, and the holy instruments of their worship, the elegant forms and agreeable fictions consecrated by the imagination of the Greeks, were introduced as the richest ornaments of the houses, the dress, and the furniture, of the Pagans⁴⁷. Even the arts of music and painting, of eloquence and poetry, flowed from the same impure origin. In the style of the fathers, Apollo and the Muses were the organs of the infernal spirit, Homer and Virgil were the most eminent of his servants, and the beautiful mythology which pervades and animates the compositions of their genius, is destined to celebrate the glory of the dæmons. Even the common language of Greece and Rome abounded with familiar but impious expressions, which the imprudent Christian might too carelessly utter, or too patiently hear⁴⁸.

Arts.

44 See the elegant but idolatrous hymn of Catullus, on the nuptials of Manlius and Julian. O Hymen, Hymenæe Iô! Quis huic Deo comparari ausit?

45 The ancient funerals (in those of Misenus and Pallas) are no less accurately described by Virgil, than they are illustrated by his commentator Servius. The pile itself was an altar, the flames were fed with the blood of victims, and all the assistants were sprinkled with lustral water.

46 Tertullian de Idololatria, c. 11.

47 See every part of Montfaucon's Antiquities. Even the reverses of the Greek and Roman coins were frequently of an idolatrous nature. Here indeed the scruples of the Christian were suspended by a stronger passion.

48 Tertullian de Idololatria, c. 20, 21, 22. If a Pagan friend (on the occasion perhaps of sneezing) used the familiar expression of "Jupiter

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Festivals.

The dangerous temptations which on every side lurked in ambush to surprise the unguarded believer, assailed him with redoubled violence on the days of solemn festivals. So artfully were they framed and disposed throughout the year, that superstition always wore the appearance of pleasure, and often of virtue⁴⁹. Some of the most sacred festivals in the Roman ritual were destined to salute the new calends of January with vows of public and private felicity, to indulge the pious remembrance of the dead and living, to ascertain the inviolable bounds of property, to hail, on the return of spring, the genial powers of fecundity, to perpetuate the two memorable æras of Rome, the foundation of the city, and that of the republic, and to restore, during the humane license of the Saturnalia, the primitive equality of mankind. Some idea may be conceived of the abhorrence of the Christians for such impious ceremonies, by the scrupulous delicacy which they displayed on a much less alarming occasion. On days of general festivity, it was the custom of the ancients to adorn their doors with lamps and with branches of laurel, and to crown their heads with a garland of flowers. This innocent and elegant practice might perhaps have been tolerated as a mere civil institution. But it most unluckily happened that the doors were under the protection of the household gods, that the laurel was sacred to the lover of Daphne, and that garlands of flowers, though frequently worn as a symbol either of joy or mourning, had been dedicated in their first origin to the service of superstition. The trembling Christians, who were persuaded in this instance to comply with the fashion of their country, and the commands of the magistrate, laboured under the most gloomy apprehensions, from the reproaches of their own conscience, the censures of the church, and the denunciations of divine vengeance⁵⁰.

bless you," the Christian was obliged to protest against the divinity of Jupiter.

⁴⁹ Consult the most laboured work of Ovid, his imperfect *Fasti*. He finished no more than the first six months of the year. The compilation of Macrobius is called the *Saturnalia*, but it is only a small part of the first book that bears any relation to the title.

⁵⁰ Tertullian has composed a defence, or rather panegyric, of the rash

Such was the anxious diligence which was required to guard the chastity of the gospel from the infectious breath of idolatry. The superstitious observances of public or private rites were carelessly practised, from education and habit, by the followers of the established religion. But as often as they occurred, they afforded the Christians an opportunity of declaring and confirming their zealous opposition. By these frequent protestations their attachment to the faith was continually fortified, and in proportion to the increase of zeal, they combated with the more ardour and success in the holy war, which they had undertaken against the empire of the dæmons.

II. The writings of Cicero⁵¹ represent in the most lively colours the ignorance, the errors, and the uncertainty of the ancient philosophers with regard to the immortality of the soul. When they are desirous of arming their disciples against the fear of death, they inculcate, as an obvious, though melancholy position, that the fatal stroke of our dissolution releases us from the calamities of life; and that those can no longer suffer who no longer exist. Yet there were a few sages of Greece and Rome who had conceived a more exalted, and, in some respects, a juster idea of human nature; though it must be confessed, that, in the sublime inquiry, their reason had been often guided by their imagination, and that their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labours, and when they reflected on the desire of fame, which transported them into future ages, far beyond the bounds of death and of the grave;

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action of a Christian soldier, who, by throwing away his crown of laurel, had exposed himself and his brethren to the most imminent danger. By the mention of the *emperors* (Severus and Caracalla) it is evident, notwithstanding the wishes of M. de Tilenmont, that Tertullian composed his treatise *De Coronâ*, long before he was engaged in the errors of the Montanists. See *Memoires Ecclesiastiques*, tom. iii. p. 564.

⁵¹ In particular, the first book of the *Tusculan Questions*, and the treatise *De Senectute*, and the *Somnium Scipionis*, contain, in the most beautiful language, every thing that Grecian philosophy, or Roman good sense, could possibly suggest on this dark but important object.

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they were unwilling to confound themselves with the beasts of the field, or to suppose, that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration. With this favourable prepossession they summoned to their aid the science, or rather the language, of Metaphysics. They soon discovered, that as none of the properties of matter will apply to the operations of the mind, the human soul must consequently be a substance distinct from the body, pure, simple, and spiritual, incapable of dissolution, and susceptible of a much higher degree of virtue and happiness after the release from its corporeal prison. From these specious and noble principles, the philosophers who trod in the footsteps of Plato, deduced a very unjustifiable conclusion, since they asserted, not only the future immortality, but the past eternity of the human soul, which they were too apt to consider as a portion of the infinite and self-existing spirit, which pervades and sustains the universe⁵². A doctrine thus removed beyond the senses and experience of mankind, might serve to amuse the leisure of a philosophic mind; or, in the silence of solitude, it might sometimes impart a ray of comfort to desponding virtue; but the faint impression which had been received in the schools, was soon obliterated by the commerce and business of active life. We are sufficiently acquainted with the eminent persons who flourished in the age of Cicero, and of the first Cæsars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. At the bar and in the senate of Rome the ablest orators were not apprehensive of giving offence to their hearers, by exposing that doctrine as an idle and extravagant opinion which was rejected with contempt by every man of a liberal education and understanding⁵³.

52 The pre-existence of human souls, so far at least as that doctrine is compatible with religion, was adopted by many of the Greek and Latin fathers. See Beausobre, *Hist. du Manichéisme*, l. vi. c. 4.

53 See Cicero *pro Cluent.* c. 61. Cæsar ap. Sallust. *de Bell. Catilin.*

Since therefore the most sublime efforts of philosophy can extend no farther than feebly to point out the desire, the hope, or, at most, the probability, of a future state, there is nothing, except a divine revelation, that can ascertain the existence, and describe the condition of the invisible country which is destined to receive the souls of men after their separation from the body. But we may perceive several defects inherent to the popular religions of Greece and Rome, which rendered them very unequal to so arduous a task. 1. The general system of their mythology was unsupported by any solid proofs; and the wisest among the Pagans had already disclaimed its usurped authority. 2. The description of the infernal regions had been abandoned to the fancy of painters and of poets, who peopled them with so many phantoms and monsters, who dispensed their rewards and punishments with so little equity, that a solemn truth the most congenial to the human heart, was oppressed and disgraced by the absurd mixture of the wildest fictions⁵⁴. 3. The doctrine of a future state was scarcely considered among the devout polytheists of Greece and Rome as a fundamental article of faith. The providence of the gods, as it related to public communities rather than to private individuals, was principally displayed on the visible theatre of the present world. The petitions which were offered on the altars of Jupiter or Apollo, expressed the anxiety of their worshippers for temporal happiness, and their ignorance or indifference concerning a future life⁵⁵. The important truth of the immortality of the soul was inculcated with more diligence as well as success in India, in

c. 50. Juvenal. Satir. ii. 149.

Esse aliquos manes, et subterranea regna,

Nec pueri credunt, nisi qui nondum are lavantur.

⁵⁴ The eleventh book of the *Odyssey* gives a very dreary and incoherent account of the infernal shades. Pindar and Virgil have embellished the picture; but even those poets, though more correct than their great model, are guilty of very strange inconsistencies. See Bayle, *Responses aux Questions d'un Provincial*, part iii. c. 22.

⁵⁵ See the sixteenth epistle of the first book of Horace, the thirteenth Satire of Juvenal, and the second Satire of Persius: these popular discourses express the sentiment and language of the multitude.

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among the
barbari-
ans ;

Assyria, in Egypt, and in Gaul; and since we cannot attribute such a difference to the superior knowledge of the barbarians, we must ascribe it to the influence of an established priesthood which employed the motives of virtue as the instrument of ambition⁵⁶.

among the
Jews ;

We might naturally expect, that a principal so essential to religion, would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been intrusted to the hereditary priesthood of Aaron. It is incumbent on us to adore the mysterious dispensations of Providence⁵⁷, when we discover, that the doctrine of the immortality of the soul is omitted in the law of Moses; it is darkly insinuated by the prophets, and during the long period which elapsed between the Egyptian and the Babylonian servitudes, the hopes as well as fears of the Jews appear to have been confined within the narrow compass of the present life⁵⁸. After Cyrus had permitted the exiled nation to return into the promised land, and after Ezra had restored the ancient records of their religion, two celebrated sects, the Sadducees and the Pharisees, insensibly arose at Jerusalem⁵⁹. The former selected from the more opulent and distinguished ranks of society, were strictly attached to the literal sense of the Mosaic law, and they piously rejected the immortality of

56 If we confine ourselves to the Gauls, we may observe, that they intrusted, not only their lives, but even their money, to the security of another world. *Vetus ille mos Gallorum occurrit* (says Valerius Maximus, l. ii. c. 6. p. 10.), *quos memoria proditur est, pecunias mutuas, quæ his apud inferos redderentur, dare solitos*. The same custom is more darkly insinuated by Mela, l. iii. c. 2. It is almost needless to add, that the profits of trade hold a just proportion to the credit of the merchant, and that the Druids derived from their holy profession a character of responsibility, which could scarcely be claimed by any other order of men.

57 The right reverend author of the *Divine Legation of Moses* assigns a very curious reason for the omission, and most ingeniously retorts it on the unbelievers.

58 See Le Clerc (*Prolegomena ad Hist. Ecclesiast.* sect. 1. c. 8.). His authority seems to carry the greater weight, as he has written a learned and judicious commentary on the books of the Old Testament.

59 Joseph. *Antiquitat.* l. xiii. c. 10. *De Bell. Jud.* ii. 8. According to the most natural interpretation of his words, the Sadducees admitted only the Pentateuch; but it has pleased some modern critics to add the prophets to their creed, and to suppose, that they contented themselves with rejecting the traditions of the Pharisees. Dr. Jortin has argued that point in *his Remarks on Ecclesiastical History*, vol. ii. p. 103.

the soul, as an opinion that received no countenance from the divine book, which they revered as the only rule of their faith. To the authority of scripture the Pharisees added that of tradition, and they accepted, under the name of traditions, several speculative tenets from the philosophy or religion of the eastern nations. The doctrines of fate or predestination, of angels and spirits, and of a future state of rewards and punishments were in the number of these new articles of belief; and as the Pharisees, by the austerity of their manners, had drawn into their party the body of the Jewish people, the immortality of the soul became the prevailing sentiment of the synagogue, under the reign of the Asmonæan princes and pontiffs. The temper of the Jews was incapable of contenting itself with such a cold and languid assent as might satisfy the mind of a Polytheist; and as soon as they admitted the idea of a future state, they embraced it with the zeal which has always formed the characteristic of the nation. Their zeal, however, added nothing to its evidence, or even probability: and it was still necessary, that the doctrine of life and immortality, which had been dictated by nature, approved by reason, and received by superstition, should obtain the sanction of divine truth from the authority and example of Christ.

When the promise of eternal happiness was proposed to mankind, on condition of adopting the faith, and of observing the precepts of the gospel, it is no wonder that so advantageous an offer should have been accepted by great numbers of every religion, of every rank, and of every province in the Roman empire. The ancient Christians were animated by a contempt for their present existence, and by a just confidence of immortality, of which the doubtful and imperfect faith of modern ages cannot give us any adequate notion. In the primitive church, the influence of truth was very powerfully strengthened by an opinion, which however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed, that the end of the world, and the kingdom of Heaven, were at hand. The near approach of this wonderful event had

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Christians.

Approach-
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been predicted by the apostles; the tradition of it was preserved by their earliest disciples, and those who understood in their literal sense the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of Man in the clouds, before that generation was totally extinguished, which had beheld his humble condition upon earth, and which might still be witness of the calamities of the Jews under Vespasian or Hadrian. The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation; but as long as, for wise purposes, this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various race of mankind, should tremble at the appearance of their divine judge⁶⁰.

Doctrine
of the Mil-
lennium.

The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years⁶¹. By the same analogy it was inferred, that this long period of labour and contention, which was now almost elapsed⁶², would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculous-

60 This expectation was countenanced by the twenty-fourth chapter of St. Mathew, and by the first epistle of St. Paul to the Thessalonians. Erasmus removes the difficulty by the help of allegory and metaphor; and the learned Grotius ventures to insinuate, that, for wise purposes, the pious deception was permitted to take place.

61 See Burnet's Sacred Theory, part iii. c. 5. This tradition may be traced as high as the author of the *Épistle* of Barnabas, who wrote in the first century, and who seems to have been half a Jew.

62 The primitive church of Antioch computed almost 6000 years from the creation of the world to the birth of Christ. Africanus, Lactantius, and the Greek church, have reduced that number to 5500, and Eusebius has contented himself with 5200 years. These calculations were formed on the Septuagint, which was universally received during the six first centuries..... The authority of the Vulgate and of the Hebrew text has determined the moderns, Protestants as well as Catholics, to prefer a period of about 4000 years; though, in the study of profane antiquity, they often find themselves strengthened by those narrow limits.

ly revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of believers, that the *New Jerusalem*, the seat of this blissful kingdom, was quickly adorned with all the gayest colours of the imagination. A felicity consisting only of pure and spiritual pleasure, would have appeared too refined for its inhabitants who were still supposed to possess their human nature and senses. A garden of Eden, with the amusements of the pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman empire. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory; in the free enjoyment of whose spontaneous productions, the happy and benevolent people was never to be restrained by any jealous laws of exclusive property⁶³. The assurance of such a Millennium, was carefully inculcated by a succession of fathers from Justin Martyr⁶⁴ and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine⁶⁵. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth, was at first treated as a profound allegory, was considered by degrees as a doubtful and useless

63 Most of these pictures were borrowed from a misinterpretation of Isaiah, Daniel, and the Apocalypse. One of the grossest images may be found in Irenæus (l. v. p. 455.), the disciple of Papias, who had seen the apostle St. John.

64 See the second dialogue of Justin with Tryphon, and the seventh book of Lactantius. It is unnecessary to allege all the intermediate fathers, as the fact is not disputed. Yet the curious reader may consult Dailhè de *Usu Patrum*, l. ii. c. 4.

65 The testimony of Justin, of his own faith and that of his orthodox brethren, in the doctrine of a Millennium, is delivered in the clearest and most solemn manner (*Dialog. cum Tryphonte Jud.* p. 177, 178. Edit. Benedictin.). If in the beginning of this important passage there is any thing like an inconsistency, we may impute it, as we think proper, either to the author or to his transcribers.



Conflagra-
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Rome and
of the
world.

opinion, and was at length rejected as the absurd invention of heresy and fanaticism⁶⁶. A mysterious prophecy, which still forms a part of the sacred canon, but which was thought to favour the exploded sentiment, has very narrowly escaped the proscription of the church⁶⁷.

Whilst the happiness and glory of a temporal reign were promised to the disciples of Christ, the most dreadful calamities were denounced against an unbelieving world. The edification of the new Jerusalem was to advance by equal steps with the destruction of the mystic Babylon; and as long as the emperors who reigned before Constantine persisted in the profession of idolatry, the epithet of Babylon was applied to the city and to the empire of Rome. A regular series was prepared of all the moral and physical evils which can afflict a flourishing nation; intestine discord, and the invasion of the fiercest barbarians from the unknown regions of the North; pestilence and famine, comets and eclipses, earthquakes and inundations⁶⁸. All these were only so many preparatory and alarming signs of the great catastrophe of Rome, when the country of the Scipios and Cæsars should be consumed by a flame from Heaven, and the city of the seven hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brim-

66 Dupin, *Bibliothèque Ecclesiastique*, tom. i. p. 223. tom. ii. p. 366, and Mosheim, p. 720; though the latter of these learned divines is not altogether candid on this occasion.

67 In the council of Laodicea (about the year 360) the Apocalypse was tacitly excluded from the sacred canon, by the same churches of Asia to which it is addressed; and we may learn from the complaint of Sulpicius Severus, that their sentence had been ratified by the greater number of Christians of his time. From what causes then is the Apocalypse at present so generally received by the Greek, the Roman, and the Protestant churches? The following ones may be assigned. 1. The Greeks were subdued by the authority of an impostor, who, in the sixth century, assumed the character of Dionysius the Areopagite. 2. A just apprehension, that the grammarians might become more important than the theologians, engaged the council of Trent to fix the seal of their infallibility on all the books of Scripture, contained in the latin vulgate, in the number of which the Apocalypse was fortunately included (Fra. Paolo, *Istoria del Concilio Tridentino*, l. ii.). 3. The advantage of turning those mysterious prophecies against the See of Rome, inspired the protestants with uncommon veneration for so useful an ally. See the ingenious and elegant discourses of the present bishop of Litchfield on that unpromising subject.

68 Lactantius (*Institut. Divin.* vii. 15, &c.) relates the dismal tale of futurity with great spirit and eloquence.

stone. It might, however, afford some consolation to Roman vanity, that the period of their empire would be that of the world itself; which, as it had once perished by the element of water, was destined to experience a second and speedy destruction from the element of fire. In the opinion of a general conflagration, the faith of the Christian very happily coincided with the tradition of the East, the philosophy of the Stoics, and the analogy of Nature; and even the country, which, from religious motives, had been chosen for the origin and principal scene of the conflagration, was the best adapted for that purpose by natural and physical causes; by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of *Ætna*, of *Vesuvius*, and of *Lipari*, exhibit a very imperfect representation. The calmest and most intrepid sceptic could not refuse to acknowledge, that the destruction of the present system of the world by fire, was in itself extremely probable. The Christian, who founded his belief much less on the fallacious arguments of reason than on the authority of tradition and the interpretation of scripture, expected it with terror and confidence as a certain and approaching event; and as his mind was perpetually filled with the solemn idea, he considered every disaster that happened to the empire as an infallible symptom of an expiring world⁶⁹.

The condemnation of the wisest and most virtuous of the Pagans, on account of their ignorance or disbelief of the divine truth, seems to offend the reason and the humanity of the present age⁷⁰. But the primitive church, whose faith was of a much firmer consistence, delivered over, without hesitation, to eternal torture, the far greater part of the human species. A charitable hope might

The Pagans devoted to eternal punishment.

69 On this subject every reader of taste will be entertained with the third part of Burnet's *Sacred Theory*. He blends philosophy, scripture, and tradition, into one magnificent system; in the description of which, he displays a strength of fancy not inferior to that of Milton himself.

70 And yet whatever may be the language of individuals, it is still the public doctrine of all the Christian churches; nor can even our own refuse to admit the conclusions which must be drawn from the viiith and the xviith of her Articles. The Jansenists, who have so diligently studied the works of the fathers, maintain this sentiment with distinguished zeal, and the learned M. de Tillemont never dismisses a virtuous emperor without pro-

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perhaps be indulged in favour of Socrates, or some other sages of antiquity, who had consulted the light of reason before that of the gospel had arisen⁷¹ But it was unanimously affirmed, that those who, since the birth or the death of Christ, had obstinately persisted in the worship of the dæmons, neither deserved nor could expect a pardon from the irritated justice of the Deity. These rigid sentiments, which had been unknown to the ancient world, appear to have infused a spirit of bitterness into a system of love and harmony. The ties of blood and friendship were frequently torn asunder by the difference of religious faith; and the Christians, who, in this world, found themselves oppressed by the power of the Pagans, were sometimes seduced by resentment and spiritual pride to delight in the prospect of their future triumph. "You are fond of spectacles," exclaims the stern Tertullian, "expect the greatest of all spectacles, the last and eternal judgment of the universe. How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs, and fancied gods, groaning in the lowest abyss of darkness; so many magistrates who persecuted the name of the Lord, liquefying in fiercer fires than they ever kindled against the Christians; so many sage philosophers blushing in red hot flames with their deluded scholars; so many celebrated poets trembling before the tribunal, not of Minos, but of Christ; so many tragedians, more tuneful in the expression of their own sufferings; so many dancers....!" But the humanity of the reader will permit me to draw a veil over the rest of this infernal description, which the zealous African pursues in a long variety of affected and unfeeling witticisms⁷².

nouncing his damnation. Zuinglius is perhaps the only leader of a party who has ever adopted the milder sentiments, and he gave no less offence to the Lutherans than to the Catholics. See Bossuet, *Histoire des Variations des Eglises Protestantes*, l. ii. c. 19....22.

⁷¹ Justin and Clemens of Alexandria allow that some of the philosophers were instructed by the Logos; confounding its double signification, of the human reason, and of the Divine Word.

⁷² Tertullian, *De Spectaculis*, c. 30. In order to ascertain the degree of authority which the zealous African had acquired, it may be sufficient to allege the testimony of Cyprian, the doctor and guide of all the western

Doubtless there were many among the primitive Christians of a temper more suitable to the meekness and charity of their profession. There were many who felt a sincere compassion for the danger of their friends and countrymen, and who exerted the most benevolent zeal to save them from the impending destruction. The careless Polytheist, assailed by new and unexpected terrors, against which neither his priests nor his philosophers could afford him any certain protection, was very frequently terrified and subdued by the menace of eternal tortures. His fears might assist the progress of his faith and reason; and if he could once persuade himself to suspect that the Christian religion might possibly be true, it became an easy task to convince him that it was the safest and most prudent party that he could possibly embrace.

III. The supernatural gifts which even in this life were ascribed to the Christians above the rest of mankind, must have conduced to their own comfort, and very frequently to the conviction of infidels. Besides the occasional prodigies, which might sometimes be effected by the immediate interposition of the Deity when he suspended the laws of Nature for the service of religion, the Christian church, from the time of the apostles and their first disciples⁷³, has claimed an uninterrupted succession of miraculous powers, the gift of tongues, of vision and of prophecy, the power of expelling dæmons, of healing the sick, and of raising the dead. The knowledge of foreign languages was frequently communicated to the contemporaries of Irenæus, though Irenæus himself was left to struggle with the difficulties of a barbarous dialect whilst he preached the gospel to the natives of Gaul⁷⁴. The divine

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churches. (See Prudent. Hymn. xiii. 100.) As often as he applied himself to his daily study of the writings of Tertullian, he was accustomed to say, "*Da mihi magistrum; Give me my master.*" (Hieronym. de Viris Illustribus, tom. i. p. 284.)

⁷³ Notwithstanding the evasions of Dr. Middleton, it is impossible to overlook the clear traces of visions and inspiration, which may be found in the apostolic fathers.

⁷⁴ Irenæus adv. Hæres. Proem. p. 3. Dr. Middleton (Free Inquiry. p. 96, &c.) observes, that as this pretension of all others was the most difficult to support by art, it was the soonest given up. The observation suits his hypothesis.

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inspiration, whether it was conveyed in the form of a waking or of a sleeping vision, is described as a favour very liberally bestowed on all ranks of the faithful, on women as on elders, on boys as well as upon bishops. When their devout minds were sufficiently prepared by a course of prayer, of fasting and of vigils, to receive the extraordinary impulse, they were transported out of their senses, and delivered in extasy what was inspired, being mere organs of the holy spirit, just as a pipe or flute is of him who blows into it⁷⁵. We may add, that the design of these visions was, for the most part, either to disclose the future history, or to guide the present administration of the church. The expulsion of the dæmons from the bodies of those unhappy persons whom they had been permitted to torment, was considered as a signal though ordinary triumph of religion, and is repeatedly alleged by the ancient apologists, as the most convincing evidence of the truth of Christianity. The awful ceremony was usually performed in a public manner, and in the presence of a great number of spectators; the patient was relieved by the power or skill of the exorcist, and the vanquished dæmon was heard to confess, that he was one of the fabled gods of antiquity, who had impiously usurped the adoration of mankind⁷⁶. But the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise, when we recollect, that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions, by great fasting and the joint supplication of the church of the place, and that the persons thus restored to their prayers, had lived afterwards among them many years⁷⁷. At such a period,

⁷⁵ Athenagoras in *Legatione*. Justin Martyr, *Cohort. ad Gentes*. Tertullian *advers. Marcionit.* l. iv. These descriptions are not very unlike the prophetic fury, for which Cicero (*de Divinat.* ii. 54.) expresses so little reverence.

⁷⁶ Tertullian (*Apolog.* c. 23.) throws out a bold defiance to the Pagan magistrates. Of the primitive miracles, the power of exorcising, is the only one which has been assumed by Protestants.

⁷⁷ Irenæus *adv. Hæreses*, l. ii. 56, 57. l. v. c. 6. Mr. Dodwell (*Disser-*

when faith could boast of so many wonderful victories over death, it seems difficult to account for the scepticism of those philosophers, who still rejected and derided the doctrine of the resurrection. A noble Grecian had rested on this important ground the whole controversy, and promised Theophilus, bishop of Antioch, that if he could be gratified with the sight of a single person who had been actually raised from the dead, he would immediately embrace the Christian religion. It is somewhat remarkable, that the prelate of the first eastern church, however anxious for the conversion of his friend, thought proper to decline this fair and reasonable challenge⁷⁸.

The miracles of the primitive church, after obtaining the sanction of ages, have been lately attacked in a very free and ingenious inquiry⁷⁹; which, though it has met with the most favourable reception from the Public, appears to have excited a general scandal among the divines of our own as well as of the other protestant churches of Europe⁸⁰. Our different sentiments on this subject will be much less influenced by any particular arguments, than by our habits of study and reflection; and above all, by the degree of the evidence which we have accustomed ourselves to require for the proof of a miraculous event. The duty of an historian does not call upon him to interpose his private judgment in this nice and important controversy; but he ought not to dissemble the difficulty of adopting such a theory as may reconcile the interest of religion with that of reason, of making a proper application of that theory, and of defining with precision the limits of that happy period exempt from error

Their
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tested.

Our per-
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defining
the mira-
culous pe-
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tat. ad Irenæum, ii. 42.) concludes, that the second century was still more fertile in miracles than the first.

⁷⁸ Theophilus ad Autolycum, l. i. p. 345. Edit Benedictin. Paris, 1742.

⁷⁹ Dr. Middleton sent out his Introduction in the year 1747, published his Free Inquiry in 1749, and before his death, which happened in 1750, he had prepared a vindication of it against his numerous adversaries.

⁸⁰ The university of Oxford conferred degrees on his opponents. From the indignation of Mosheim (p. 221.), we may discover the sentiments of the Lutheran divines.

and from deceit, to which we might be disposed to extend the gift of supernatural powers. From the first of the fathers to the last of the popes, a succession of bishops, of saints, of martyrs, and of miracles, is continued without interruption, and the progress of superstition was so gradual and almost imperceptible, that we know not in what particular link we should break the chain of tradition. Every age bears testimony to the wonderful events by which it was distinguished, and its testimony appears no less weighty and respectable than that of the preceding generation, till we are insensibly led on to accuse our own inconsistency, if in the eighth or in the twelfth century we deny to the venerable Bede, or to the holy Bernard, the same degree of confidence which, in the second century, we had so liberally granted to Justin or to Irenæus⁸¹. If the truth of any of those miracles is appreciated by their apparent use and propriety, every age had unbelievers to convince, heretics to confute, and idolatrous nations to convert; and sufficient motives might always be produced to justify the interposition of Heaven. And yet since every friend to revelation is persuaded of the reality, and every reasonable man is convinced of the cessation, of miraculous powers, it is evident that there must have been *some period* in which they were either suddenly or gradually withdrawn from the Christian church. Whatever æra is chosen for that purpose, the death of the apostles, the conversion of the Roman empire, or the extinction of the Arian heresy⁸², the insensibility of the Christians who lived at that time will equally afford a just matter of surprise. They still supported their pretensions after they had lost their power. Credulity performed the office of faith; fanaticism was permitted to

81 It may seem somewhat remarkable, that Bernard of Clairvaux, who records so many miracles of his friend St. Malachi, never takes any notice of his own, which, in their turn, however, are carefully related by his companions and disciples. In the long series of ecclesiastical history, does there exist a single instance of a saint asserting that he himself possessed the gift of miracles?

82 The conversion of Constantine is the æra which is most usually fixed by protestants. The more rational divines are unwilling to admit the miracles of the fourth, whilst the more credulous are unwilling to reject those of the fifth century.

assume the language of inspiration, and the effects of accident or contrivance were ascribed to supernatural causes. The recent experience of genuine miracles should have instructed the Christian world in the ways of Providence, and habituated their eye (if we may use a very inadequate expression) to the style of the divine artist. Should the most skilful painter of modern Italy presume to decorate his feeble imitations with the name of Raphael or of Corregio, the insolent fraud would be soon discovered and indignantly rejected.

Whatever opinion may be entertained of the miracles of the primitive church since the time of the apostles, this unresisting softness of temper, so conspicuous among the believers of the second and third centuries, proved of some accidental benefit to the cause of truth and religion. In modern times, a latent and even involuntary scepticism adheres to the most pious dispositions. Their admission of supernatural truths is much less an active consent, than a cold and passive acquiescence. Accustomed long since to observe and to respect the invariable order of Nature, our reason, or at least our imagination, is not sufficiently prepared to sustain the visible action of the Deity. But, in the first ages of Christianity, the situation of mankind was extremely different. The most curious, or the most credulous among the Pagans, were often persuaded to enter into a society, which asserted an actual claim of miraculous powers. The primitive Christians perpetually trod on mystic ground, and their minds were exercised by the habits of believing the most extraordinary events. They felt, or they fancied, that on every side they were incessantly assaulted by dæmons, comforted by visions, instructed by prophecy, and surprisingly delivered from danger, sickness, and from death itself, by the supplications of the church. The real or imaginary prodigies, of which they so frequently conceived themselves to be the objects, the instruments, or the spectators, very happily disposed them to adopt with the same ease, but with far greater justice, the authentic wonders of the evangelic history; and thus miracles that exceeded not the measure of their own experience, inspired them with the most

Use of the
primitive
miracles.

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lively assurance of mysteries which were acknowledged to surpass the limits of their understanding. It is this deep impression of supernatural truths, which has been so much celebrated under the name of faith; a state of mind described as the surest pledge of the divine favour and of future felicity, and recommended as the first or perhaps the only merit of a Christian. According to the more rigid doctors, the moral virtues, which may be equally practised by infidels, are destitute of any value or efficacy in the work of our justification.

THE
FOURTH
CAUSE.
Virtues of
the first
Christians.

IV. But the primitive Christian demonstrated his faith by his virtues; and it was very justly supposed that the divine persuasion which enlightened or subdued the understanding, must, at the same time, purify the heart and direct the actions of the believer. The first apologists of Christianity who justify the innocence of their brethren, and the writers of a later period who celebrate the sanctity of their ancestors, display, in the most lively colours, the reformation of manners which was introduced into the world by the preaching of the gospel. As it is my intention to remark only such human causes as were permitted to second the influence of revelation, I shall slightly mention two motives which might naturally render the lives of the primitive Christians much purer and more austere than those of their Pagan contemporaries, or their degenerate successors; repentance for their past sins, and the laudable desire of supporting the reputation of the society in which they were engaged.

Effects of
their re-
pentance.

It is a very ancient reproach, suggested by the ignorance or the malice of infidelity, that the Christians allured into their party the most atrocious criminals, who, as soon as they were touched by a sense of remorse, were easily persuaded to wash away, in the water of baptism, the guilt of their past conduct, for which the temples of the gods refused to grant them any expiation. But this reproach, when it is cleared from misrepresentation, contributes as much to the honour as it did to the increase of the church⁸³. The friends of Christianity may acknow-

⁸³ The imputations of Celsus and Julian, with the defence of the

ledge without a blush, that many of the most eminent saints had been before their baptism the most abandoned sinners. Those persons, who in the world had followed, though in an imperfect manner, the dictates of benevolence and propriety, derived such a calm satisfaction from the opinion of their own rectitude, as rendered them much less susceptible of the sudden emotions of shame, of grief, and of terror, which have given birth to so many wonderful conversions. After the example of their Divine Master, the missionaries of the gospel disdained not the society of men, and especially of women, oppressed by the consciousness, and very often by the effects, of their vices. As they emerged from sin and superstition to the glorious hope of immortality, they resolved to devote themselves to a life, not only of virtue, but of penitence. The desire of perfection became the ruling passion of their soul; and it is well known, that while reason embraces a cold mediocrity, our passions hurry us, with rapid violence, over the space which lies between the most opposite extremes.

When the new converts had been enrolled in the number of the faithful, and were admitted to the sacraments of the church, they found themselves restrained from relapsing into their past disorders by another consideration of a less spiritual, but of a very innocent and respectable nature. Any particular society that has departed from the great body of the nation, or the religion to which it belonged, immediately becomes the object of universal as well as invidious observation. In proportion to the smallness of its numbers, the character of the society may be affected by the virtue and vices of the persons who compose it; and every member is engaged to watch with the most vigilant attention over his own behaviour, and over that of his brethren, since, as he must expect to incur a part of the common disgrace, he may hope to enjoy a share of the common reputation. When the Christians of Bithynia were brought before the tribunal of the younger Pliny, they assured the proconsul, that far from being engaged in any unlawful conspiracy, they were

Care of
their repu-
tation.

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bound by a solemn obligation to abstain from the commission of those crimes which disturb the private or public peace of society, from theft, robbery, adultery, perjury and fraud⁸⁴. Near a century afterwards, Tertullian, with an honest pride, could boast, that very few Christians had suffered by the hand of the executioner, except on account of their religion⁸⁵. Their serious and sequestered life, averse to the gay luxury of the age, inured them to chastity, temperance, æconomy, and all the sober and domestic virtues. As the greater number were of some trade or profession, it was incumbent on them, by the strictest integrity and the fairest dealing, to remove the suspicions which the profane are too apt to conceive against the appearances of sanctity. The contempt of the world exercised them in the habits of humility, meekness, and patience. The more they were persecuted, the more closely they adhered to each other. Their mutual charity and unsuspecting confidence has been remarked by infidels, and was too often abused by perfidious friends⁸⁶.

Morality
of the fa-
thers.

It is a very honourable circumstance for the morals of the primitive Christians, that even their faults, or rather errors, were derived from an excess of virtue. The bishops and doctors of the church, whose evidence attests, and whose authority might influence, the professions, the principles, and even the practice, of their contemporaries, had studied the scriptures with less skill than devotion, and they often received, in the most literal sense, those rigid precepts of Christ and the apostles, to which the prudence of succeeding commentators has applied a looser and more figurative mode of interpretation. Ambitious to exalt the perfection of the gospel above the wisdom of philosophy, the zealous fathers have carried the duties of self-mortification, of purity, and of patience, to a height which it is scarcely possible to attain, and much less to preserve, in our present state of weak-

84 Plin. Epist. x. 97.

85 Tertullian, Apolog. c. 44. He adds, however, with some degree of hesitation, "Aut si alius, jam non Christianus."

86 The philosopher Peregrius (of whose life and death Lucian has left us so entertaining an account) imposed, for a long time, on the credulous simplicity of the Christians of Asia.

ness and corruption. A doctrine so extraordinary and so sublime must inevitably command the veneration of the people ; but it was ill calculated to obtain the suffrage of those worldly philosophers, who, in the conduct of this transitory life, consult only the feelings of nature and the interest of society ⁸⁷.

There are two very natural propensities which we may distinguish in the most virtuous and liberal dispositions the love of pleasure and the love of action. If the former is refined by art and learning, improved by the charms of social intercourse, and corrected by a just regard to æconomy, to health, and to reputation, it is productive of the greatest part of the happiness of private life. The love of action is a principle of a much stronger and more doubtful nature. It often leads to anger, to ambition, and to revenge ; but when it is guided by the sense of propriety and benevolence, it becomes the parent of every virtue ; and if those virtues are accompanied with equal abilities, a family, a state, or an empire, may be indebted for their safety and prosperity to the undaunted courage of a single man. To the love of pleasure we may therefore ascribe most of the agreeable, to the love of action we may attribute most of the useful and respectable, qualifications.... The character in which both the one and the other should be united and harmonised, would seem to constitute the most perfect idea of human nature. The insensible and inactive disposition, which should be supposed alike destitute of both, would be rejected, by the common consent of mankind, as utterly incapable of procuring any happiness to the individual, or any public benefit to the world. But it was not in *this* world that the primitive Christians were desirous of making themselves either agreeable or useful.

Principles
of human
nature.

The acquisition of knowledge, the exercise of our reason or fancy, and the cheerful flow of unguarded conversation, may employ the leisure of a liberal mind. Such amusements, however, were rejected with abhorrence, or admitted with the utmost caution, by the severity of the

The primitive
Christians
condemn
pleasure
and luxury.

⁸⁷ See a very judicious treatise of Barbeyrac sur la Morale des Peres.

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fathers, who despised all knowledge that was not useful to salvation, and who considered all levity of discourse as a criminal abuse of the gift of speech. In our present state of existence the body is so inseparably connected with the soul, that it seems to be our interest to taste, with innocence and moderation, the enjoyments of which that faithful companion is susceptible. Very different was the reasoning of our devout predecessors; vainly aspiring to imitate the perfection of angels, they disdained, or they affected to disdain, every earthly and corporeal delight⁸⁸. Some of our senses indeed are necessary for our preservation, others for our subsistence, and others again for our information, and thus far it was impossible to reject the use of them. The first sensation of pleasure was marked as the first moment of their abuse. The unfeeling candidate for Heaven was instructed, not only to resist the grosser allurements of the taste or smell, but even to shut his ears against the profane harmony of sounds, and to view with indifference the most finished productions of human art. Gay apparel, magnificent houses, and elegant furniture, were supposed to unite the double guilt of pride and of sensuality: a simple and mortified appearance was more suitable to the Christian who was certain of his sins and doubtful of his salvation. In their censures of luxury, the fathers are extremely minute and circumstantial⁸⁹; and among the various articles which excite their pious indignation, we may enumerate false hair, garments of any colour except white, instruments of music, vases of gold or silver, downy pillows, (as Jacob reposed his head on a stone), white bread, foreign wines, public salutations, the use of warm baths, and the practice of shaving the beard, which, according to the expression of Tertullian, is a lie against our own faces, and an impious attempt to improve the works of the Creator⁹⁰. When Christianity was intro-

⁸⁸ Lactant. Institut. Divin. l. vi. c. 20, 21, 22.

⁸⁹ Consult a work of Clemens of Alexandria, intitled the *Pædagogue*, which contains the rudiments of ethics, as they were taught in the most celebrated of the Christian schools.

⁹⁰ Tertullian, de Spectaculis, c. 23. Clemens Alexandrin. *Pædagog.* l. iii. c. 3.

duced among the rich and the polite, the observation of these singular laws was left, as it would be at present, to the few who were ambitious of superior sanctity. But it is always easy, as well as agreeable, for the inferior ranks of mankind to claim a merit from the contempt of that pomp and pleasure, which fortune has placed beyond their reach. The virtue of the primitive Christians, like that of the first Romans, was very frequently guarded by poverty and ignorance.

The chaste severity of the fathers, in whatever related to the commerce of the two sexes, flowed from the same principle; their abhorrence of every enjoyment which might gratify the sensual, and degrade the spiritual, nature of man. It was their favourite opinion, that if Adam had preserved his obedience to the Creator, he would have lived for ever in a state of virgin purity, and that some harmless mode of vegetation might have peopled paradise with a race of innocent and immortal beings⁹¹. The use of marriage was permitted only to his fallen posterity, as a necessary expedient to continue the human species, and as a restraint, however imperfect, on the natural licentiousness of desire. The hesitation of the orthodox casuists on this interesting subject, betrays the perplexity of men, unwilling to approve an institution, which they were compelled to tolerate⁹². The enumeration of the very whimsical laws, which they most circumstantially imposed on the marriage bed, would force a smile from the young, and a blush from the fair. It was their unanimous sentiment, that a first marriage was adequate to all the purposes of nature and of society..... The sensual connexion was refined into a resemblance of the mystic union of Christ with his church, and was pronounced to be indissoluble either by divorce or by death. The practice of second nuptials was branded with the name of a legal adultery; and the persons who were guilty of so scandalous an offence against Christian purity,

Their sentiments concerning marriage and chastity.

91 Beausobre, *Hist. Critique du Manichéisme*, l. vii. c. 3. Justin, Gregory of Nyssa, Augustin, &c. strongly inclined to this opinion.

92 Some of the Gnostic heretics were more consistent; they rejected the use of marriage.

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were soon excluded from the honours, and even from the alms, of the church⁹³. Since desire was imputed as a crime, and marriage was tolerated as a defect, it was consistent with the same principles to consider a state of celibacy as the nearest approach to the divine perfection.... It was with the utmost difficulty that ancient Rome could support the institution of six vestals⁹⁴; but the primitive church was filled with a great number of persons of either sex, who had devoted themselves to the profession of perpetual chastity⁹⁵. A few of these, among whom we may reckon the learned Origen, judged it the most prudent to disarm the tempter⁹⁶. Some were insensible and some were invincible against the assaults of the flesh. Disdaining an ignominious flight, the virgins of the warm climate of Africa encountered the enemy in the closest engagement; they permitted priests and deacons to share their bed, and gloried amidst the flames of their unsullied purity. But insulted Nature sometimes vindicated her rights, and this new species of martyrdom served only to introduce a new scandal into the church⁹⁷. Among the Christian ascetics, however (a name which they soon acquired from their painful exercise), many, as they were less presumptuous, were probably more successful. The loss of sensual pleasure was supplied and compensated by spiritual pride. Even the multitude of Pagans were in-

93 See a chain of tradition, from Justin Martyr to Jerome, in the *Morale des Peres*; c. iv. 6....26.

94 See a very curious Dissertation on the Vestals, in the *Memoires de l'Academie des Inscriptions*, tom. iv. p. 161....227. Notwithstanding the honours and rewards which were bestowed on those virgins, it was difficult to procure a sufficient number; nor could the dread of the most horrible death always restrain their incontinence.

95 *Cupiditatem procreandi aut unam scimus aut nullam*. Minucius Felix, c. 31. Justin. *Apolog. Major*. Athenagoras in *Legat.* c. 28. Tertullian de *Cultu Fœmin.* l. ii.

96 Eusebius, l. vi. 8. Before the fame of Origen had excited envy and persecution, this extraordinary action was rather admired than censured.... As it was his general practice to allegorize scripture; it seems unfortunate that, in this instance only, he should have adopted the literal sense.

97 Cyprian. *Epist.* 4. and Dodwell *Dissertat.* Cyprianic. iii. Something like this rash attempt was long afterwards imputed to the founder of the order of Fontevault. Bayle has amused himself and his readers on that very delicate subject.

clined to estimate the merit of the sacrifice by its apparent difficulty; and it was in the praise of these chaste spouses of Christ that the fathers have poured forth the troubled stream of their eloquence⁹⁸. Such are the early traces of monastic principles and institutions, which, in a subsequent age, have counterbalanced all the temporal advantages of Christianity⁹⁹.

The Christians were not less averse to the business than to the pleasures of this world. The defence of our persons and property they knew not how to reconcile with the patient doctrine which enjoined an unlimited forgiveness of past injuries, and commanded them to invite the repetition of fresh insults. Their simplicity was offended by the use of oaths, by the pomp of magistracy, and by the active contention of public life, nor could their humane ignorance be convinced, that it was lawful on any occasion to shed the blood of our fellow-creatures, either by the sword of justice, or by that of war; even though their criminal or hostile attempts should threaten the peace and safety of the whole community¹⁰⁰. It was acknowledged, that under a less perfect law, the powers of the Jewish constitution had been exercised, with the approbation of Heaven, by inspired prophets and by anointed kings. The Christians felt and confessed, that such institutions might be necessary for the present system of the world, and they cheerfully submitted to the authority of their Pagan governors. But while they inculcated the maxims of passive obedience, they refused to take any active part in the civil administration or the military defence of the empire. Some indulgence might perhaps be allowed to those persons who, before their conversion, were already

Their aversion to the business of war and government.

98 Dupin (*Bibliothèque Ecclesiastique*, tom. i. p. 195.) gives a particular account of the dialogue of the ten virgins, as it was composed by Methodius, bishop of Tyre. The praises of virginity are excessive.

99 The Ascetics (as early as the second century) made a public profession of mortifying their bodies, and of abstaining from the use of flesh and wine. Mosheim, p. 310.

100 See the *Morale des Peres*. The same patient principles have been revived since the Reformation by the Socinians, the modern Anabaptists, and the Quakers. Barclay, the apologist of the Quakers, has protected his brethren, by the authority of the primitive Christians. p. 542...549.

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engaged in such violent and sanguinary occupations¹⁰¹; but it was impossible that the Christians, without renouncing a more sacred duty, could assume the character of soldiers, of magistrates, or of princes¹⁰². This indolent, or even criminal disregard to the public welfare, exposed them to the contempt and reproaches of the Pagans, who very frequently asked, what must be the fate of the empire, attacked on every side by the barbarians, if all mankind should adopt the pusillanimous sentiments of the new sect¹⁰³? To this insulting question the Christian apologists returned obscure and ambiguous answers, as they were unwilling to reveal the secret cause of their security; the expectation that, before the conversion of mankind was accomplished, war, government, the Roman empire, and the world itself, would be no more. It may be observed, that, in this instance likewise, the situation of the first Christians coincided very happily with their religious scruples, and that their aversion to an active life contributed rather to excuse them from the service, than to exclude them from the honours, of the state and army.

THE
FIFTH
CAUSE.
The Christians active in the government of the church.

V. But the human character, however it may be exalted or depressed by a temporary enthusiasm, will return by degrees to its proper and natural level, and will resume those passions that seem the most adapted to its present condition. The primitive Christians were dead to the business and pleasures of the world; but their love of action, which could never be entirely extinguished, soon revived, and found a new occupation in the government of the church. A separate society, which attacked the established religion of the empire, was obliged to adopt some form of internal policy, and to appoint a sufficient number of ministers, intrusted not only with the

101 Tertullian, *Apolog.* c. 21. *De Idololatriâ*, c. 17, 18. Origen contra Celsum, l. v. p. 253. l. vii. p. 348. l. viii. p. 423....428.

102 Tertullian (*de Coronâ Militis*, c. 11.) suggests to them the expedient of deserting; a counsel, which, if it had been generally known, was not very proper to conciliate the favour of the emperors towards the Christian sect.

103 As well as we can judge from the mutilated representation of Origen (l. viii. p. 423.), his adversary, Celsus, had urged his objection with great force and candour.

spiritual functions but even with the temporal direction of the Christian commonwealth. The safety of that society, its honour, its aggrandisement, were productive, even in the most pious minds, of a spirit of patriotism, such as the first of the Romans had felt for the republic, and sometimes, of a similar indifference, in the use of whatever means might probably conduce to so desirable an end. The ambition of raising themselves or their friends to the honours and offices of the church, was disguised by the laudable intention of devoting to the public benefit, the power and consideration, which, for that purpose only, it became their duty to solicit. In the exercise of their functions, they were frequently called upon to detect the errors of heresy, or the arts of faction, to oppose the designs of perfidious brethren, to stigmatize their characters with deserved infamy, and to expel them from the bosom of a society, whose peace and happiness they had attempted to disturb. The ecclesiastical governors of the Christians were taught to unite the wisdom of the serpent with the innocence of the dove; but as the former was refined, so the latter was insensibly corrupted, by the habits of government. In the church as well as in the world, the persons who were placed in any public station rendered themselves considerable by their eloquence and firmness, by their knowledge of mankind, and by their dexterity in business; and while they concealed from others, and perhaps from themselves, the secret motives of their conduct, they too frequently relapsed into all the turbulent passions of active life, which were tinctured with an additional degree of bitterness and obstinacy from the infusion of spiritual zeal.

The government of the church has often been the subject as well as the prize of religious contention. The hostile disputants of Rome, of Paris, of Oxford, and of Geneva, have alike struggled to reduce the primitive and apostolic model¹⁰⁴, to the respective standards of their own

Its primitive freedom and equality.

104 The Aristocratical party in France, as well as in England, has strenuously maintained the divine origin of bishops. But the Calvinistical presbyters were impatient of a superior; and the Roman Pontiff refused to acknowledge an equal. See Fra Paolo.

policy. The few who have pursued this inquiry with more candour and impartiality, are of opinion¹⁰⁵, that the apostles declined the office of legislation, and rather chose to endure some partial scandals and divisions, than to exclude the Christians of a future age from the liberty of varying their forms of ecclesiastical government according to the changes of times and circumstances. The scheme of policy, which, under their approbation, was adopted for the use of the first century, may be discovered from the practice of Jerusalem, of Ephesus, or of Corinth. The societies which were instituted in the cities of the Roman empire, were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. The want of discipline and human learning was supplied by the occasional assistance of the *prophets*¹⁰⁶, who were called to that function without distinction of age, of sex, or of natural abilities, and who, as often as they felt the divine impulse, poured forth the effusions of the spirit in the assembly of the faithful. But these extraordinary gifts were frequently abused or misapplied by the prophetic teachers. They displayed them at an improper season, presumptuously disturbed the service of the assembly, and by their pride or mistaken zeal they introduced, particularly into the apostolic church of Corinth, a long and melancholy train of disorders¹⁰⁷. As the institution of prophets became useless, and even pernicious, their powers were withdrawn, and their office abolished. The public functions of religion were solely intrusted to the established ministers of the church, the *bishops* and the *presbyters*; two appellations, which, in their first origin, appear to have distinguished the same office and the same order of persons. The name of Presbyter was expressive of their age, or rather of their gravity and wisdom. The title of Bishop

105 In the history of the Christian hierarchy, I have, for the most part, followed the learned and candid Mosheim.

106 For the prophets of the primitive church, see Mosheim, *Dissertationes ad Hist. Eccles. pertinentes*, tom. ii. p. 132....208.

107 See the epistles of St. Paul, and of Clemens, to the Corinthians.

denoted their inspection over the faith and manners of the Christians who were committed to their pastoral care. In proportion to the respective numbers of the faithful, a larger or smaller number of these *episcopal presbyters* guided each infant congregation with equal authority and with united counsels ¹⁰⁸.

But the most perfect equality of freedom requires the directing hand of a superior magistrate; and the order of public deliberations soon introduces the office of a president, invested at least with the authority of collecting the sentiments, and of executing the resolutions, of the assembly. A regard for the public tranquillity, which would so frequently have been interrupted by annual or by occasional elections, induced the primitive Christians to constitute an honourable and perpetual magistracy, and to choose one of the wisest and most holy among their presbyters to execute, during his life, the duties of their ecclesiastical governor. It was under these circumstances that the lofty title of Bishop began to raise itself above the humble appellation of Presbyter; and while the latter remained the most natural distinction for the members of every Christian senate, the former was appropriated to the dignity of its new president ¹⁰⁹. The advantages of this episcopal form of government, which appears to have been introduced before the end of the first century ¹¹⁰, were so obvious, and so important for the future greatness, as well as the present peace, of Christianity, that it was adopted without delay by all the societies which were already scattered over the empire, had acquired in a very early period the sanction of anti-

Institution
of bishops
as presi-
dents of
the college
of presby-
ters.

108 Hooker's Ecclesiastical Polity, l. vii.

109 See Jerome ad Titum. c. 1. and Epistol. 85. (in the Benedictine edition, 101.) and the elaborate apology of Biendel, pro sententia Hieronymi. The ancient state, as it is described by Jerome, of the bishop and presbyters of Alexandria, receives a remarkable confirmation from the patriarch Eutychius (Annal. tom. i. p. 330. Vers. Peacock); whose testimony I know not how to reject, in spite of all the objections of the learned Pearson in his Viudiciæ Ignatianæ, part. i. c. 11.

110 See the introduction to the Apocalypse. Bishops, under the name of angels, were already instituted in seven cities of Asia. And yet the epistle of Clemens (which is probably of as ancient a date) does not lead us to discover any traces of episcopacy either at Corinth or Rome.

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quity¹¹¹, and is still revered by the most powerful churches, both of the East and of the West, as a primitive and even as a divine establishment¹¹². It is needless to observe, that the pious and humble presbyters, who were first dignified with the episcopal title, could not possess, and would probably have rejected, the power and pomp which now encircles the tiara of the Roman pontiff, or the mitre of a German prelate. But we may define, in a few words, the narrow limits of their original jurisdiction, which was chiefly of a spiritual, though in some instances of a temporal nature¹¹³. It consisted in the administration of the sacraments and discipline of the church, the superintendency of religious ceremonies, which imperceptibly increased in number and variety, the consecration of ecclesiastical ministers, to whom the bishop assigned their respective functions, the management of the public fund, and the determination of all such differences as the faithful were unwilling to expose before the tribunal of an idolatrous judge. These powers, during a short period, were exercised according to the advice of the presbyterial college, and with the consent and approbation of the assembly of Christians. The primitive bishops were considered only as the first of their equals, and the honourable servants of a free people. Whenever the episcopal chair became vacant by death, a new president was chosen among the presbyters by the suffrage of the whole congregation, every member of which supposed himself invested with a sacred and sacerdotal character¹¹⁴.

111 *Nulla Ecclesia sine Episcopo*, has been a fact as well as a maxim since the time of Tertullian and Irenæus.

112 After we have passed the difficulties of the first century, we find the episcopal government universally established, till it was interrupted by the republican genius of the Swiss and German reformers.

113 See Mosheim in the first and second centuries, Ignatius (ad Smyr-næos, c. 3. &c.) is fond of exalting the episcopal dignity. Le Clerc (*Hist. Eccles.* p. 569.) very bluntly censures his conduct. Mosheim, with a more critical judgment (p. 161.) suspects the purity even of the smaller epistles.

114 *Nonne et Laici sacerdotes sumus?* Tertullian, *Exhort. ad Castitat.* c. 7. As the human heart is still the same, several of the observations which Mr. Hume has made on Enthusiasm (*Essays*, vol. i. p. 76. quarto edit), may be applied even to real inspiration.

Such was the mild and equal constitution by which the Christians were governed more than an hundred years after the death of the apostles. Every society formed within itself a separate and independent republic: and although the most distant of these little states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly. As the numbers of the faithful were gradually multiplied, they discovered the advantages that might result from a closer union of their interest and designs. Towards the end of the second century, the churches of Greece and Asia adopted the useful institutions of provincial synods, and they may justly be supposed to have borrowed the model of a representative council from the celebrated examples of their own country, the Amphictyons, the Achæan league, or the assemblies of the Ionian cities. It was soon established as a custom and as a law, that the bishops of the independent churches should meet in the capital of the province at the stated periods of spring and autumn. Their deliberations were assisted by the advice of a few distinguished presbyters, and moderated by the presence of a listening multitude¹¹⁵. Their decrees, which were styled Canons, regulated every important controversy of faith and discipline; and it was natural to believe that a liberal effusion of the holy spirit would be poured on the united assembly of the delegates of the Christian people. The institution of synods was so well suited to private ambition and to public interest, that in the space of a few years it was received throughout the whole empire. A regular correspondence was established between the provincial councils, which mutually communicated and approved their respective proceedings; and the catholic church soon assumed the form, and acquired the strength, of a great fœderative republic¹¹⁶.

Union
of the
church.

115 Acta Concil. Carthag. apud Cyprian. Edit. Fell, p. 158. This council was composed of eighty-seven bishops from the provinces of Mauritania, Numidia, and Africa; some presbyters and deacons assisted at the assembly: præsentē plebis maximā parte.

116 Auguntur præterea per Græcias illas, certis in locis concilia, &c. Tertullian de Jejuniis, c. 15. The African mentions it as a recent and

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Progress
of episco-
pal autho-
rity.

As the legislative authority of the particular churches was insensibly superseded by the use of councils, the bishops obtained by their alliance a much larger share of executive and arbitrary power; and as soon as they were connected by a sense of their common interest, they were enabled to attack, with united vigour, the original rights of their clergy and people. The prelates of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied, by scripture allegories and declamatory rhetoric, their deficiency of force and of reason. They exalted the unity and power of the church, as it was represented in the EPISCOPAL OFFICE, of which every bishop enjoyed an equal and undivided portion¹¹⁷. Princes and magistrates, it was often repeated, might boast an earthly claim to a transitory dominion: it was the episcopal authority alone which was derived from the deity, and extended itself over this and over another world. The bishops were the vicegerents of Christ, the successors of the apostles, and the mystic substitutes of the high priest of the Mosaic law. Their exclusive privilege of conferring the sacerdotal character, invaded the freedom both of clerical and of popular elections; and if, in the administration of the church, they still consulted the judgment of the presbyters, or the inclination of the people, they most carefully inculcated the merit of such a voluntary condescension. The bishops acknowledged the supreme authority which resided in the assembly of their brethren; but in the government of his peculiar diocese, each of them exacted from his *flock* the same implicit obedience as if that favourite metaphor had been literally just, and as if the shepherd had been of a more exalted nature than that of his sheep¹¹⁸. This obedience, however, was not imposed without some efforts on one side, and some

foreign institution. The coalition of the Christian churches is very ably explained by Mosheim, p. 164....170.

¹¹⁷ Cyprian, in his admired treatise *De Unitate Ecclesiæ*, p. 75....86.

¹¹⁸ We may appeal to the whole tenor of Cyprian's conduct, of his doctrine, and of his Epistles. Le Clerc, in a short life of Cyprian (*Bibliothèque Universelle*, tom. xii. p. 207....378.), has laid him open with great freedom and accuracy.

resistance on the other. The democratical part of the constitution was, in many places, very warmly supported by the zealous or interested opposition of the inferior clergy. But their patriotism received the ignominious epithets of faction and schism; and the episcopal cause, was indebted for its rapid progress to the labours of many active prelates, who, like Cyprian of Carthage, could reconcile the arts of the most ambitious statesman with the Christian virtues which seem adapted to the character of a saint and martyr¹¹⁹.

The same causes which at first had destroyed the equality of the presbyters, introduced among the bishops a pre-eminence of rank, and from thence a superiority of jurisdiction. As often as in the spring and autumn they met in provincial synod, the difference of personal merit and reputation was very sensibly felt among the members of the assembly, and the multitude was governed by the wisdom and eloquence of the few. But the order of public proceedings required a more regular and less invidious distinction; the office of perpetual presidents in the councils of each province, was conferred on the bishops of the principal city, and these aspiring prelates, who soon acquired the lofty titles of Metropolitans and Primate, secretly prepared themselves to usurp over their episcopal brethren the same authority which the bishops had so lately assumed above the college of presbyters¹²⁰. Nor was it long before an emulation of pre-eminence and power prevailed among the metropolitans themselves, each of them affecting to display, in the most pompous terms, the temporal honours and advantages of the city over which he presided; the numbers and opulence of the Christians, who were subject to their pastoral care; the saints and martyrs who had arisen among them, and the purity with which they preserved the tradition of the faith, as it had been transmitted through a series of orthodox

Pre-eminence of the metropolitan churches.

119 If Novatus, Felicissimus, &c. whom the bishop of Carthage expelled from his church, and from Africa, were not the most detestable monsters of wickedness, the zeal of Cyprian must occasionally have prevailed over his veracity. For a very just account of these obscure quarrels, see Mosheim, p. 497....512.

120 Mosheim, p. 269. 574. Dupin, *Antiquæ Eccles. Disciplin.* p. 19. 20.

bishops from the apostle or the apostolic disciple, to whom the foundation of their church was ascribed¹²¹. From every cause either of a civil or of an ecclesiastical nature, it was easy to foresee that Rome must enjoy the respect, and would soon claim the obedience of the provinces. The society of the faithful bore a just proportion to the capital of the empire; and the Roman church was the greatest, the most numerous, and, in regard to the West, the most ancient of all the Christian establishments, many of which had received their religion from the pious labours of her missionaries. Instead of *one* apostolic founder, the utmost boast of Antioch, of Ephesus, or of Corinth, the banks of the Tyber were supposed to have been honoured with the preaching and martyrdom of the *two* most eminent among the apostles¹²²; and the bishops of Rome very prudently claimed the inheritance of whatsoever prerogatives were attributed either to the person or to the office of St Peter¹²³. The bishops of Italy and of the provinces were disposed to allow them a primacy of order and association (such was their very accurate expression) in the Christian aristocracy¹²⁴. But the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome experienced from the nations of Asia and Africa, a more vigorous resistance to her spiritual, than she had formerly done to her temporal, dominion. The patriotic Cyprian, who ruled with the most absolute sway the church of Carthage

121 Tertullian, in a distinct treatise, has pleaded against the heretics, the right of prescription, as it was held by the apostolic churches.

122 The journey of St. Peter to Rome is mentioned by most of the ancients (see Eusebius, ii. 25.), maintained by all the catholics, allowed by some protestants (see Pearson and Dodwell de Success. Episcop. Roman.). but has been vigorously attacked by Spanheim (Miscellanea Sacra, iii. 3.). According to father Hardouin, the monks of the thirteenth century, who composed the *Æneid*, represented St. Peter under the allegorical character of the Trojan hero.

123 It is in French only, that the famous allusion to St. Peter's name is exact. Tu es *Pierre* et sur cette *pietre*.... The same is imperfect in Greek, Latin, Italian, &c. and totally unintelligible in our Teutonic languages.

124 Irenæus adv. Hæreses, iii. 3. Tertullian de Præscription. c. 36, and Cyprian Epistol. 27. 55. 71. 75. Le Clerc (Hist. Eccles. p. 764.) and Mosheim (p. 558. 273.) labour in the interpretation of these passages. But the loose and rhetorical style of the fathers often appears favourable to the pretensions of Rome.

and the provincial synods, opposed with resolution and success the ambition of the Roman pontiff, artfully connected his own cause with that of the eastern bishops, and, like Hannibal, sought out new allies in the heart of Asia¹²⁵. If this Punic war was carried on without any effusion of blood, it was owing much less to the moderation than to the weakness of the contending prelates. Invections and excommunications were *their* only weapons; and these, during the progress of the whole controversy, they hurled against each other with equal fury and devotion. The hard necessity of censuring either a pope, or a saint and martyr, distresses the modern catholics, whenever they are obliged to relate the particulars of a dispute, in which the champions of religion indulged such passions as seem much more adapted to the senate or to the camp¹²⁶.

The progress of the ecclesiastical authority gave birth to the memorable distinction of the laity and of the clergy, which had been unknown to the Greeks and Romans¹²⁷. The former of these appellations comprehended the body of the Christian people; the latter, according to the signification of the word, was appropriated to the chosen portion that had been set apart for the service of religion; a celebrated order of men which has furnished the most important, though not always the most edifying, subjects for modern history. Their mutual hostilities sometimes disturbed the peace of the infant church, but their zeal and activity were united in the common cause, and the love of power, which (under the most artful disguises) could insinuate itself into the breasts of bishops and martyrs, animated them to increase the number of their subjects, and to enlarge the limits of the Christian empire. They were destitute of any temporal force, and they were

Laity and
clergy.

125 See the sharp epistle from Firmilianus bishop of Cæsarea, to Stephen bishop of Rome, ap. Cyprian. Epistol. 75.

126 Concerning this dispute of the re-baptism of heretics; see the epistles of Cyprian, and the seventh book of Eusebius.

127 For the origin of these words, see Mosheim, p. 141. Spanheim, Hist. Ecclesiast. p. 643. The distinction of *Clerus* and *Laicus* was established before the time of Tertullian.

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for a long time discouraged and oppressed, rather than assisted, by the civil magistrate; but they had acquired, and they employed within their own society, the two most efficacious instruments of government, rewards and punishments; the former derived from the pious liberality, the latter from the devout apprehensions, of the faithful.

Oblations
and reve-
nue of the
church.

I. The community of goods, which had so agreeably amused the imagination of Plato¹²⁸, and which subsisted in some degree among the austere sect of the Essenians¹²⁹, was adopted for a short time in the primitive church. The fervour of the first proselytes prompted them to sell those worldly possessions, which they despised, to lay the price of them at the feet of the apostles, and to content themselves with receiving an equal share out of the general distribution¹³⁰. The progress of the Christian religion relaxed, and gradually abolished this generous institution, which, in hands less pure than those of the apostles, would too soon have been corrupted and abused by the returning selfishness of human nature; and the converts who embraced the new religion were permitted to retain the possession of their patrimony, to receive legacies and inheritances, and to increase their separate property by all the lawful means of trade and industry..... Instead of an absolute sacrifice, a moderate proportion was accepted by the ministers of the gospel; and in their weekly or monthly assemblies, every believer, according to the exigency of the occasion, and the measure of his wealth and piety, presented his voluntary offering for the use of the common fund¹³¹. Nothing, however inconsiderable, was refused; but it was diligently inculcated, that, in the article of Tythes, the Mosaic law was still of

128 The community instituted by Plato, is more perfect than that which Sir Thomas More had imagined for his Utopia. The community of women and that of temporal goods, may be considered as inseparable parts of the same system.

129 Joseph. *Antiquitat.* xviii. 2. Philo. *de Vit. Contemplativ.*

130 See the Acts of the Apostles, c. 2. 4, 5. with Grotius's Commentary. Mosheim, in a particular dissertation, attacks the common opinion with very inconclusive arguments.

131 Justin Martyr, *Apolog.* Major, c. 89. Tertullian, *Apolog.* c. 32.

divine obligation; and that since the Jews, under a less perfect discipline, had been commanded to pay a tenth part of all that they possessed, it would become the disciples of Christ to distinguish themselves by a superior degree of liberality¹³², and to acquire some merit by resigning a superfluous treasure, which must so soon be annihilated with the world itself¹³³. It is almost unnecessary to observe, that the revenue of each particular church which was of so uncertain and fluctuating a nature, must have varied with the poverty or the opulence of the faithful, as they were dispersed in obscure villages, or collected in the great cities of the empire. In the time of the emperor Decius, it was the opinion of the magistrates, that the Christians of Rome were possessed of very considerable wealth; that vessels of gold and silver were used in their religious worship, and that many among their proselytes had sold their lands and houses to increase the public riches of the sect, at the expense, indeed, of their unfortunate children, who found themselves beggars, because their parents had been saints¹³⁴. We should listen

132 Irenæus ad Hæres. l. iv. c. 27. 34. Origen in Num. Hom. ii. Cyprian de Unitat. Eccles. Constitut. Apostol. l. ii. c. 34, 35. with the notes of Cotele.ius. The constitutions introduce this divine precept, by declaring that priests are as much above kings, as the soul is above the body.... Among the tythable articles, they enumerate corn, wine, oil, and wood. On this interesting subject, consult Prideaux's History of Tythes, and Fra-Paolo delle Materie Beneficarie; two writers of a very different character.

133 The same opinion which prevailed about the year one thousand, was productive of the same effects. Most of the donations express their motive, "*appropinquante mundi fine.*" See Mosheim's General History of the Church, vol. i. p. 457.

134 Tum summa cura est fratribus
(Ut sermo testatur loquax.)
Offerre, fundis venditis
Sestertiorum millia.
Addicta avorum prædia
Fœdis sub auctionibus,
Successor exheres gemit
Sanctis egens Parentibus.
Hæc occultantur abditis
Ecclesiarum in Angulis;
Et summa pietas creditur
Nudare dulces liberos.

Prudent. *περι σεφρων.* Hymn. 2.

The subsequent conduct of the deacon Laurence, only proves how proper a use was made of the wealth of the Roman church; it was undoubtedly

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with distrust to the suspicions of strangers and enemies : on this occasion, however, they receive a very specious and probable colour from the two following circumstances, the only ones that have reached our knowledge, which define any precise sums, or convey any distinct idea..... Almost at the same period, the bishop of Carthage, from a society less opulent than that of Rome, collected an hundred thousand sesterces, (above eight hundred and fifty pounds sterling), on a sudden call of charity to redeem the brethren of Numidia, who had been carried away captives by the barbarians of the desert¹³⁵. About an hundred years before the reign of Decius, the Roman church had received, in a single donation, the sum of two hundred thousand sesterces from a stranger of Pontus, who proposed to fix his residence in the capital¹³⁶. These oblations, for the most part, were made in money ; nor was the society of Christians either desirous or capable of acquiring, to any considerable degree, the incumbrance of landed property. It had been provided by several laws, which were enacted with the same design as our statutes of mortmain, that no real estates should be given or bequeathed to any corporate body, without either a special privilege or a particular dispensation from the emperor or from the senate¹³⁷; who were seldom disposed to grant them in favour of a sect, at first the object of their contempt, and at last of their fears and jealousy. A transaction however is related under the reign of Alexander Severus, which discovers that the restraint was sometimes eluded or suspended, and that the Christians were permitted to claim and to possess lands within the limits of

very considerable ; but Fra-Paolo (c. 3.) appears to exaggerate, when he supposes, that the successors of Commodus were urged to persecute the Christians by their own avarice, or that of their Prætorian præfects.

135 Cyprian. Epistol. 62.

136 Tertullian de Prescriptione, c. 30.

137 Diocletian gave a rescript, which is only a declaration of the old law : “ Collegium, si nullo speciali privilegio subnixum sit, hæreditatem capere non posse, dubium non est.” Fra-Paolo (c. 4.) thinks that these regulations had been much neglected since the reign of Valerian.

Rome itself¹³⁸. The progress of Christianity, and the civil confusion of the empire, contributed to relax the severity of the laws, and before the close of the third century many considerable estates were bestowed on the opulent churches of Rome, Milan, Carthage, Antioch, Alexandria, and the other great cities of Italy and the provinces.

The bishop was the natural steward of the church ; the public stock was intrusted to his care without account or controul ; the presbyters were confined to their spiritual functions, and the more dependent order of deacons was solely employed in the management and distribution of the ecclesiastical revenue¹³⁹. If we may give credit to the vehement declamations of Cyprian, there were too many among his African brethren, who, in the execution of their charge, violated every precept, not only of evangelic perfection, but even of moral virtue. By some of these unfaithful stewards the riches of the church were lavished in sensual pleasures, by others they were perverted to the purposes of private gain, of fraudulent purchases, and of rapacious usury¹⁴⁰. But as long as the contributions of the Christian people were free and unconstrained, the abuse of their confidence could not be very frequent, and the general uses to which their liberality was applied, reflected honour on the religious society. A decent portion was reserved for the maintenance of the bishop and his clergy ; a sufficient sum was allotted for the expenses of the public worship, of which the feasts of love, the *agapæ*, as they were called, constituted a very pleasing part. The whole remainder was the sacred patrimony of the poor. According to the discretion of the bishop, it was distributed to support widows and orphans, the lame, the sick, and the aged of the community ; to comfort strangers and pilgrims, and to alleviate the mis-

Distribu-
tion of the
revenue.

138 Hist. August. p. 131. The ground had been public ; and was now disputed between the society of Christians, and that of butchers.

139 Constitut. Apostol. ii. 35.

140 Cyprian de Lapsis, p. 89. Epistol. 65. The charge is confirmed by the 19th and 20th canon of the council of Illiberis.

fortunes of prisoners and captives, more especially when their sufferings had been occasioned by their firm attachment to the cause of religion ¹⁴¹. A generous intercourse of charity united the most distant provinces, and the smaller congregations were cheerfully assisted by the alms of their more opulent brethren ¹⁴². Such an institution, which paid less regard to the merit than to the distress of the object, very materially conduced to the progress of Christianity. The Pagans, who were actuated by a sense of humanity, while they derided the doctrines, acknowledged the benevolence, of the new sect ¹⁴³. The prospect of immediate relief and of future protection allured into its hospitable bosom many of those unhappy persons whom the neglect of the world would have abandoned to the miseries of want, of sickness, and of old age. There is some reason likewise to believe, that great numbers of infants, who, according to the inhuman practice of the times, had been exposed by their parents, were frequently rescued from death, baptised, educated, and maintained, by the piety of the Christians, and at the expense of the public treasure ¹⁴⁴.

Excom-
munica-
tion.

II. It is the undoubted right of every society to exclude from its communion and benefits, such among its members as reject or violate those regulations which have been established by general consent. In the exercise of this power, the censures of the Christian church were chiefly directed against scandalous sinners, and particularly those who were guilty of murder, of fraud, or of in-

141 See the Apologies of Justin, Tertullian, &c.

142 The wealth and liberality of the Romans to their most distant brethren, is gratefully celebrated by Dionysius of Corinth, ap. Euseb. l. iv. c. 23.

143 See Lucian in Peregrin. Julian (Epist. 49.) seems mortified, that the Christian charity maintains not only their own, but likewise the heathen poor.

144 Such, at least, has been the laudable conduct of more modern missionaries, under the same circumstances. Above three thousand new-born infants are annually exposed in the streets of Pekin. See *Le Comte Memoires sur la Chine*, and the *Recherches sur les Chinois et les Egyptiens*, tom. i. p. 61.

continence ; against the authors, or the followers of any heretical opinions which had been condemned by the judgment of the episcopal order ; and against those unhappy persons, who, whether from choice or from compulsion, had polluted themselves after their baptism by any act of idolatrous worship. The consequences of excommunication were of a temporal as well as a spiritual nature. The Christian against whom it was pronounced, was deprived of any part in the oblations of the faithful. The ties both of religious and of private friendship were dissolved : he found himself a profane object of abhorrence to the persons whom he the most esteemed, or by whom he had been the most tenderly beloved ; and as far as an expulsion from a respectable society could imprint on his character a mark of disgrace, he was shunned or suspected by the generality of mankind. The situation of these unfortunate exiles was in itself very painful and melancholy ; but, as it usually happens, their apprehensions far exceeded their sufferings. The benefits of the Christian communion were those of eternal life, nor could they erase from their minds the awful opinion, that to those ecclesiastical governors by whom they were condemned, the Deity had committed the keys of Hell and of Paradise. The heretics, indeed, who might be supported by the consciousness of their intentions, and by the flattering hope that they alone had discovered the true path of salvation, endeavoured to regain, in their separate assemblies, those comforts, temporal as well as spiritual, which they no longer derived from the great society of Christians. But almost all those who had reluctantly yielded to the power of vice or idolatry, were sensible of their fallen condition, and anxiously desirous of being restored to the benefits of the Christian communion.

With regard to the treatment of these penitents, two opposite opinions, the one of justice, the other of mercy, divided the primitive church. The more rigid and inflexible casuists refused them for ever, and without exception, the meanest place in the holy community, which they had disgraced or deserted, and leaving them to the remorse of a guilty conscience, indulged them only with

a faint ray of hope, that the contrition of their life and death might possibly be accepted by the Supreme Being¹⁴⁵. A milder sentiment was embraced in practice as well as in theory, by the purest and most respectable of the Christian Churches¹⁴⁶. The gates of reconciliation and of Heaven were seldom shut against the returning penitent ; but a severe and solemn form of discipline was instituted, which, while it served to expiate his crime, might powerfully deter the spectators from the imitation of his example. Humbled by a public confession, emaciated by fasting, and clothed in sackcloth, the penitent lay prostrate at the door of the assembly, imploring with tears the pardon of his offences, and soliciting the prayers of the faithful¹⁴⁷. If the fault was of a very heinous nature, whole years of penance were esteemed an inadequate satisfaction to the Divine Justice, and it was always by slow and painful gradations that the sinner, the heretic, or the apostate, was re-admitted into the bosom of the church. A sentence of perpetual excommunication was, however, reserved for some crimes of an extraordinary magnitude, and particularly for the inexcusable relapses of those penitents who had already experienced and abused the clemency of their ecclesiastical superiors. According to the circumstances or the number of the guilty, the exercise of the Christian discipline was varied by the discretion of the bishops.... The councils of Ancyra and Illiberis were held about the same time, the one in Galatia, the other in Spain ; but their respective canons, which are still extant, seem to breathe a very different spirit. The Galatian, who after his baptism had repeatedly sacrificed to idols, might obtain his pardon by a penance of seven years, and if he had seduced others to imitate his example, only three years more were added to the term of his exile. But the unhappy Spaniard, who had committed the same offence,

145 The Montanists and the Novatians, who adhered to this opinion with the greatest rigour and obstinacy, found *themselves* at last in the number of excommunicated heretics. See the learned and copious Mosheim, *Secul. ii.* and *iii.*

146 Dionysius ap. Euseb. *iv.* 23. Cyprian, *de Lapsis*.

147 Cave's *Primitive Christianity*, part *iii.* c. 5. The admirers of antiquity regret the loss of this public penance.

was deprived of the hope of reconciliation, even in the article of death; and his idolatry was placed at the head of a list of seventeen other crimes, against which a sentence no less terrible was pronounced. Among these we may distinguish the inexpressible guilt of calumniating a bishop, a presbyter, or even a deacon ¹⁴⁸.

The well-tempered mixture of liberality and rigour, the judicious dispensation of rewards and punishments, according to the maxims of policy as well as justice, constituted the *human* strength of the church. The bishops, whose paternal care extended itself to the government of both worlds, were sensible of the importance of these prerogatives, and covering their ambition with the fair pretence of the love of order, they were jealous of any rival in the exercise of a discipline so necessary to prevent the desertion of those troops which had enlisted themselves under the banner of the cross, and whose numbers every day became more considerable. From the imperious declamations of Cyprian, we should naturally conclude, that the doctrines of excommunication and penance formed the most essential part of religion; and that it was much less dangerous for the disciples of Christ to neglect the observance of the moral duties, than to despise the censures and authority of their bishops. Sometimes we might imagine that we were listening to the voice of Moses, when he commanded the earth to open, and to swallow up, in consuming flames, the rebellious race which refused obedience to the priesthood of Aaron; and we should sometimes suppose that we heard a Roman consul asserting the majesty of the republic, and declaring his inflexible resolution to enforce the rigour of the laws. "If such irregularities are suffered with impunity (it is thus that the bishop of Carthage chides the lenity of his colleague), if such irregularities are suffered, there is an end of "EPISCOPAL VIGOUR ¹⁴⁹; an end of the sublime and di-

The dignity of episcopal government.

148 See in Dupin, *Bibliothèque Ecclesiastique*, tom. ii. p. 304....313, a short but rational exposition of the canons of those councils, which were assembled in the first moments of tranquillity, after the persecution of Diocletian. This persecution had been much less severely felt in Spain than in Galatia; a difference which may, in some measure, account for the contrast of their regulations.

149 Cyprian, *Epist.* 69.

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“vine power of governing the church, an end of Christianity itself.” Cyprian had renounced those temporal honours, which it is probable he would never have obtained; but the acquisition of such absolute command over the consciences and understanding of a congregation, however obscure or despised by the world, is more truly grateful to the pride of the human heart, than the possession of the most despotic power, imposed by arms and conquest on a reluctant people.

Recapitulation of the five causes.

In the course of this important, though perhaps tedious, inquiry, I have attempted to display the secondary causes which so efficaciously assisted the truth of the Christian religion. If among these causes we have discovered any artificial ornaments, any accidental circumstances, or any mixture of error and passion, it cannot appear surprising that mankind should be the most sensibly affected by such motives as were suited to their imperfect nature. It was by the aid of these causes, exclusive zeal, the immediate expectation of another world, the claim of miracles, the practice of rigid virtue, and the constitution of the primitive church, that Christianity spread itself with so much success in the Roman empire. To the first of these the Christians were indebted for their invincible valour, which disdained to capitulate with the enemy whom they were resolved to vanquish. The three succeeding causes supplied their valour with the most formidable arms. The last of these causes united their courage, directed their arms, and gave their efforts that irresistible weight, which even a small band of well-trained and intrepid volunteers has so often possessed over an undisciplined multitude, ignorant of the subject, and careless of the event of the war. In the various religions of Polytheism, some wandering fanatics of Egypt and Syria, who addressed themselves to the credulous superstition of the populace, were perhaps the only order of priests¹⁵⁰ that derived their whole support and credit

Weakness of polytheism.

¹⁵⁰ The arts, the manners, and the vices of the priests of the Syrian goddess, are very humerously described by Apuleius, in the eighth book of his *Metamorphosis*.

from their sacerdotal profession, and were very deeply affected by a personal concern for the safety or prosperity of their tutelary deities. The ministers of Polytheism, both in Rome and in the provinces, were, for the most part, men of a noble birth, and of an affluent fortune, who received, as an honorable distinction, the care of a celebrated temple, or of a public sacrifice, exhibited very frequently at their own expense, the sacred games¹⁵¹, and with cold indifference performed the ancient rites, according to the laws and fashion of their country. As they were engaged in the ordinary occupations of life, their zeal and devotion were seldom animated by a sense of interest, or by the habits of an ecclesiastical character. Confined to their respective temples and cities, they remained without any connexion of discipline or government; and whilst they acknowledged the supreme jurisdiction of the senate, of the college of pontiffs, and of the emperor, those civil magistrates contented themselves with the easy task of maintaining, in peace and dignity, the general worship of mankind. We have already seen how various, how loose, and how uncertain were the religious sentiments of Polytheists. They were abandoned, almost without controul, to the natural workings of a superstitious fancy. The accidental circumstances of their life and situation determined the object as well as the degree of their devotion; and as long as their adoration was successively prostituted to a thousand deities, it was scarcely possible that their hearts could be susceptible of a very sincere or lively passion for any of them.

When Christianity appeared in the world, even these faint and imperfect impressions had lost much of their original power. Human reason, which by its unassisted strength is incapable of perceiving the mysteries of faith,

The scepticism of the Pagan world proved favourable to the new religion.

151 The office of Asiarch was of this nature, and it is frequently mentioned in Aristides, the Inscriptions, &c. It was annual and elective. None but the vainest citizens could desire the honour; none but the most wealthy could support the expense. See in the *Patres Apostol.* tom. ii. p. 200. with how much indifference Philip the Asiarch conducted himself in the martyrdom of Polycarp. There were likewise Bithyniarchs, Lyciarchs, &c.

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XV.

had already obtained an easy triumph over the folly of Paganism; and when Tertullian or Lactantius employ their labours in exposing its falsehood and extravagance, they are obliged to transcribe the eloquence of Cicero or the wit of Lucian. The contagion of these sceptical writings had been diffused far beyond the number of their readers. The fashion of incredulity was communicated from the philosopher to the man of pleasure or business, from the noble to the plebeian, and from the master to the menial slave who waited at his table, and who eagerly listened to the freedom of his conversation. On public occasions the philosophic part of mankind affected to treat with respect and decency the religious institutions of their country; but their secret contempt penetrated through the thin and awkward disguise, and even the people, when they discovered that their deities were rejected and derided by those whose rank or understanding they were accustomed to reverence, were filled with doubts and apprehensions concerning the truth of those doctrines, to which they had yielded the most implicit belief. The decline of ancient prejudice exposed a very numerous portion of human kind to the danger of a painful and comfortless situation. A state of scepticism and suspense may amuse a few inquisitive minds. But the practice of superstition is so congenial to the multitude, that if they are forcibly awakened, they still regret the loss of their pleasing vision. Their love of the marvellous and supernatural, their curiosity with regard to future events, and their strong propensity to extend their hopes and fears beyond the limits of the visible world, were the principal causes which favoured the establishment of Polytheism. So urgent on the vulgar is the necessity of believing, that the fall of any system of mythology will most probably be succeeded by the introduction of some other mode of superstition. Some deities of a more recent and fashionable cast might soon have occupied the deserted temples of Jupiter and Apollo, if, in the decisive moment, the wisdom of Providence had not interposed a genuine revelation, fitted to inspire the most rational esteem and conviction, whilst, at the same time,

it was adorned with all that could attract the curiosity, the wonder, and the veneration of the people. In their actual disposition, as many were almost disengaged from their artificial prejudices, but equally susceptible and desirous of a devout attachment; an object much less deserving would have been sufficient to fill the vacant place in their hearts, and to gratify the uncertain eagerness of their passions. Those who are inclined to pursue this reflection, instead of viewing with astonishment the rapid progress of Christianity, will perhaps be surprised that its success was not still more rapid and still more universal.

It has been observed, with truth as well as propriety, that the conquests of Rome prepared and facilitated those of Christianity. In the second chapter of this work we have attempted to explain in what manner the most civilized provinces of Europe, Asia, and Africa, were united under the dominion of one sovereign, and gradually connected by the most intimate ties of laws, of manners, and of language. The Jews of Palestine, who had fondly expected a temporal deliverer, gave so cold a reception to the miracles of the divine prophet, that it was found unnecessary to publish, or at least to preserve, any Hebrew gospel¹⁵². The authentic histories of the actions of Christ were composed in the Greek language, at a considerable distance from Jerusalem, and after the Gentile converts were grown extremely numerous¹⁵³. As soon as those histories were translated into the Latin tongue, they were perfectly intelligible to all the subjects of Rome, excepting only to the peasants of Syria and Egypt, for whose benefit particular versions were afterwards made. The public highways, which had been constructed for the use of the legions, opened an easy

as well as
the peace
and union
of the Ro-
man em-
pire.

¹⁵² The modern critics are not disposed to believe what the fathers almost unanimously assert, that St. Matthew composed a Hebrew gospel, of which only the Greek translation is extant. It seems, however, dangerous to reject their testimony.

¹⁵³ Under the reigns of Nero and Domitian, and in the cities of Alexandria, Antioch, Rome, and Ephesus. See Mill. *Prolegomena ad Noy. Testament*, and Dr. Lardner's fair and extensive collection, vol. xv.

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XV.

Historical
view of
the pro-
gress of
Christia-
nity

passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain; nor did those spiritual conquerors encounter any of the obstacles which usually retard or prevent the introduction of a foreign religion into a distant country. There is the strongest reason to believe, that before the reigns of Diocletian and Constantine, the faith of Christ had been preached in every province, and in all the great cities of the empire; but the foundation of the several congregations, the numbers of the faithful who composed them, and their proportion to the unbelieving multitude, are now buried in obscurity, or disguised by fiction and declamation. Such imperfect circumstances, however, as have reached our knowledge concerning the increase of the Christian name in Asia and Greece, in Egypt, in Italy, and in the west, we shall now proceed to relate, without neglecting the real or imaginary acquisitions which lay beyond the frontiers of the Roman empire.

in the East.

The rich provinces that extend from the Euphrates to the Ionian sea, were the principal theatre on which the apostle of the Gentiles displayed his zeal and piety. The seeds of the gospel, which he had scattered in a fertile soil, were diligently cultivated by his disciples; and it should seem that, during the two first centuries, the most considerable body of Christians was contained within those limits. Among the societies which were instituted in Syria, none were more ancient or more illustrious than those of Damascus, of Berea or Aleppo, and of Antioch. The prophetic introduction of the Apocalypse has described and immortalised the seven churches of Asia; Ephesus, Smyrna, Pergamus, Thyatira¹⁵⁴, Sardes, Laodicea, and Philadelphia; and their colonies were soon diffused over that populous country. In a very early period, the islands of Cyprus and Crete, the provinces of Thrace and Macedonia, gave a favourable reception to the new reli-

¹⁵⁴ The Alogians (Epiphanius de Hæres. 51.) disputed the genuineness of the Apocalypse, because the church of Thyatira was not yet founded. Epiphanius, who allows the fact, extricates himself from the difficulty, by ingeniously supposing, that St. John wrote in the spirit of prophecy. See Abauzit Discours sur l'Apocalypse.

gion; and Christian republics were soon founded in the cities of Corinth, of Sparta, and of Athens¹⁵⁵. The antiquity of the Greek and Asiatic churches allowed a sufficient space of time for their increase and multiplication, and even the swarms of Gnostics and other heretics serve to display the flourishing condition of the orthodox church, since the appellation of heretics has always been applied to the less numerous party. To these domestic testimonies we may add the confession, the complaints, and the apprehensions of the Gentiles themselves. From the writings of Lucian, a philosopher who had studied mankind, and who describes their manners in the most lively colours, we may learn, that, under the reign of Commodus, his native country of Pontus was filled with Epicureans and *Christians*¹⁵⁶. Within fourscore years after the death Christ¹⁵⁷, the humane Pliny laments the magnitude of the evil which he vainly attempted to eradicate. In his very curious epistle to the emperor Trajan, he affirms, that the temples were almost deserted, that the sacred victims scarcely found any purchasers, and that the superstition had not only infected the cities, but had even spread itself into the villages and the open country of Pontus and Bithynia¹⁵⁸.

Without descending into a minute scrutiny of the expressions, or of the motives of those writers who either celebrate or lament the progress of Christianity in the East, it may in general be observed, that none of them have left us any grounds from whence a just estimate might be formed of the real numbers of the faithful in

The
church of
Antioch.

155 The epistles of Ignatius and Dionysius (ap. Euseb. iv. 23.) point out many churches in Asia and Greece. That of Athens seems to have been one of the least flourishing.

156 Lucian in Alexandro, c. 25. Christianity however must have been very unequally diffused over Pontus; since in the middle of the third century there were no more than seventeen believers in the extensive diocese of Neo-Cæsarea. See M. de Tillemont, *Memoires Ecclesiast.* tom. iv. p. 675. from Basil and Gregory of Nyssa, who were themselves natives of Cappadocia.

157 According to the ancients, Jesus Christ suffered under the consulship of the two Gemini, in the year 29 of our present æra, Pliny was sent into Bithynia (according to Pagi) in the year 110.

158 Plin. Epist. x. 97.

those provinces. One circumstance, however, has been fortunately preserved, which seems to cast a more distinct light on this obscure but interesting subject. Under the reign of Theodosius, after Christianity had enjoyed, during more than sixty years, the sunshine of Imperial favour, the ancient and illustrious church of Antioch consisted of one hundred thousand persons, three thousand of whom were supported out of the public oblations¹⁵⁹. The splendour and dignity of the queen of the East, the acknowledged populousness of Cæsarea, Seleucia, and Alexandria, and the destruction of two hundred and fifty thousand souls in the earthquake which afflicted Antioch under the elder Justin¹⁶⁰, are so many convincing proofs that the whole number of its inhabitants was not less than half a million, and that the Christians, however multiplied by zeal and power, did not exceed a fifth part of that great city. How different a proportion must we adopt when we compare the persecuted with the triumphant church, the West with the East, remote villages with populous towns, and countries recently converted to the faith, with the place where the believers first received the appellation of Christians! It must not, however, be dissembled, that, in another passage, Chrysostom, to whom we are indebted for this useful information, computes the multitude of the faithful as even superior to that of the Jews and Pagans¹⁶¹. But the solution of this apparent difficulty is easy and obvious. The eloquent preacher draws a parallel between the civil and the ecclesiastical constitution of Antioch; between the list of Christians who had acquired Heaven by baptism, and the list of citizens who had a right to share the public liberality. Slaves, strangers, and infants were comprised in the former; they were excluded from the latter.

In Egypt.

The extensive commerce of Alexandria, and its

¹⁵⁹ Chrysostom Opera, tom. vii. p. 658. 810.

¹⁶⁰ John Malela, tom. ii. p. 144. He draws the same conclusion with regard to the populousness of Antioch.

¹⁶¹ Chrysostom. tom. i. p. 592. I am indebted for these passages though not for my inference, to the learned Dr. Lardner. Credibility of the Gospel History, vol. xii. p. 370.

proximity to Palestine, gave an easy entrance to the new religion. It was at first embraced by great numbers of the Therapeutæ, or Essenians of the lake Marcotis, a Jewish sect which had abated much of its reverence for the Mosaic ceremonies. The austere life of the Essenians, their fasts and excommunications, the community of goods, the love of celibacy, their zeal for martyrdom, and the warmth though not the purity of their faith, already offered a very lively image of the primitive discipline¹⁶². It was in the school of Alexandria that the Christian theology appears to have assumed a regular and scientific form; and when Hadrian visited Egypt, he found a church composed of Jews and of Greeks, sufficiently important to attract the notice of that inquisitive prince¹⁶³. But the progress of Christianity was for a long time confined within the limits of a single city, which was itself a foreign colony, and till the close of the second century the predecessors of Demetrius were the only prelates of the Egyptian church. Three bishops were consecrated by the hands of Demetrius, and the number was increased to twenty by his successor Heraclas¹⁶⁴. The body of the natives, a people distinguished by a sullen inflexibility of temper¹⁶⁵, entertained the new doctrine with coldness and reluctance: and even in the time of Origen, it was rare to meet with an Egyptian who had surmounted his early prejudices in favour of the sacred animals of his country¹⁶⁶. As soon, indeed, as Christianity ascended the

162 Basnage, *Histoire des Juifs*, l. 2. c. 20, 21, 22, 23. has examined, with the most critical accuracy, the curious treatise of Philo, which describes the Therapeutæ. By proving that it was composed as early as the time of Augustus. Basnage has demonstrated, in spite of Eusebius (l. ii. c. 17.), and a crowd of modern Catholics, that the Therapeutæ were neither Christians nor monks. It still remains probable that they changed their name, preserved their manners, adopted some new articles of faith, and gradually became the fathers of the Egyptian Ascetics.

163 See a letter of Hadrian, in the *Augustan History*, p. 245.

164 For the succession of Alexandrian bishops, consult Renaudot's *History*, p. 24, &c. This curious fact is preserved by the patriarch Eutychius (*Annal.* tom. i. p. 334. Vers. Pocock), and its internal evidence would alone be a sufficient answer to all the objections which Bishop Pearson has urged in the *Vindiciæ Ignatianæ*.

165 Ammian. Marcellin. xxii. 16.

166 Origen contra Celsum, l. i. p. 40.

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XV.

In Rome.

throne, the zeal of those barbarians obeyed the prevailing impulsion; the cities of Egypt were filled with bishops, and the deserts of Thebais swarmed with hermits.

A perpetual stream of strangers and provincials flowed into the capacious bosom of Rome. Whatever was strange or odious, whoever was guilty or suspected, might hope, in the obscurity of that immense capital, to elude the vigilance of the law. In such a various conflux of nations, every teacher, either of truth or of falsehood, every founder, whether of a virtuous or a criminal association, might easily multiply his disciples or accomplices. The Christians of Rome, at the time of the accidental persecution of Nero, are represented by Tacitus as already amounting to a very great multitude¹⁶⁷, and the language of that great historian is almost similar to the style employed by Livy, when he relates the introduction and the suppression of the rites of Bacchus. After the Bacchanals had awakened the severity of the senate, it was likewise apprehended that a very great multitude, as it were *another people* had been initiated into those abhorred mysteries. A more careful inquiry soon demonstrated, that the offenders did not exceed seven thousand; a number indeed sufficiently alarming, when considered as the object of public justice¹⁶⁸. It is with the same candid allowance that we should interpret the vague expressions of Tacitus, and in a former instance of Pliny, when they exaggerate the crowds of deluded fanatics who had forsaken the established worship of the gods. The church of Rome was undoubtedly the first and most populous of the empire; and we are possessed of an authentic record which attests the state of religion in that city about the middle of the third century, and after a peace of thirty-eight years. The clergy at that time consisted of a bishop, forty-six presbyters, seven deacons, as many sub-deacons, forty-two acolythes, and fifty readers, exorcists, and porters. The number of widows, of the

¹⁶⁷ *Ingens multitudo* is the expression of Tacitus, xv. 44.

¹⁶⁸ T. Liv. xxix. 13. 15, 16, 17. Nothing could exceed the horror and consternation of the senate on the discovery of the Bacchanals, whose depravity is described, and perhaps exaggerated, by Livy.

infirm, and of the poor, who were maintained by the oblations of the faithful, amounted to fifteen hundred¹⁶⁹. From reason, as well as from the analogy of Antioch, we may venture to estimate the Christians of Rome at about fifty thousand. The populousness of that great capital cannot perhaps be exactly ascertained; but the most modest calculation will not surely reduce it lower than a million of inhabitants, of whom the Christians might constitute at the most a twentieth part¹⁷⁰.

The western provincials appeared to have derived the knowledge of Christianity from the same source which had diffused among them the language, the sentiments, and the manners of Rome. In this more important circumstance, Africa, as well as Gaul, was gradually fashioned to the imitation of the capital. Yet notwithstanding the many favourable occasions which might invite the Roman missionaries to visit their Latin provinces, it was late before they passed either the sea or the Alps¹⁷¹; nor can we discover in those great countries any assured traces either of faith or of persecution that ascend higher than the reign of the Antonines¹⁷². The slow progress of the gospel in the cold climate of Gaul, was extremely different from the eagerness with which it seems to have been received on the burning sands of Africa. The African Christians soon formed one of the principal members of the primitive church. The practice introduced into that

In Africa
and the
western
provinces.

169 Eusebius, l. vi. c. 43. The Latin translator (M. de Valois) has thought proper to reduce the number of presbyters to forty-four.

170 This proportion of the presbyters and of the poor, to the rest of the people, was originally fixed by Burnet (Travels into Italy, p. 168.) and is approved by Moyle (vol. ii. p. 151.). They were both unacquainted with the passage of Chrysostom, which converts their conjecture almost into a fact.

171 *Serius trans Alpes, religione Dei susceptâ.* Sulpicius Severus, l. ii. These were the celebrated martyrs of Lyons. See Eusebius, v. l. Tillemont, Mem. Ecclesiast. tom. ii. p. 316. According to the Donatists, whose assertion is confirmed by the tacit acknowledgment of Augustin, Africa was the last of the provinces which received the gospel. Tillemont, Mem. Ecclesiast. tom. i. p. 754.

172 *Tum primum intra Gallias martyria visa.* Sulp. Severus, l. ii. With regard to Africa, see Tertullian ad Scapulam, c. 3. It is imagined, that the Scyllitan martyrs were the first (Acta Sincera Ruinart. p. 34.). One of the adversaries of Apuleius seems to have been a Christian. Apolog. p. 496, 497. edit. Delphin.

province, of appointing bishops to the most inconsiderable towns, and very frequently to the most obscure villages, contributed to multiply the splendour and importance of their religious societies, which during the course of the third century were animated by the zeal of Tertullian, directed by the abilities of Cyprian, and adorned by the eloquence of Lactantius. But if, on the contrary, we turn our eyes towards Gaul, we must content ourselves with discovering, in the time of Marcus Antoninus, the feeble and united congregations of Lyons and Vienna; and even as late as the reign of Decius, we are assured, that in a few cities only, Arles, Narbonne, Thoulouse, Limoges, Clermont, Tours, and Paris, some scattered churches were supported by the devotion of a small number of Christians¹⁷³. Silence is indeed very consistent with devotion, but as it is seldom compatible with zeal, we may perceive and lament the languid state of Christianity in those provinces which had exchanged the Celtic for the Latin tongue: since they did not, during the three first centuries, give birth to a single ecclesiastical writer. From Gaul, which claimed a just pre-eminence of learning and authority over all the countries on this side of the Alps, the light of the gospel was more faintly reflected on the remote provinces of Spain and Britain: and if we may credit the vehement assertions of Tertullian, they had already received the first rays of the faith when he addressed his apology to the magistrates of the emperor Severus¹⁷⁴. But the obscure and imperfect origin of the western churches of Europe has been so negligently recorded, that if we would relate the time and manner of their foundation, we must supply the silence of antiquity by those legends which avarice or superstition long afterwards dictated to the monks in the lazy gloom of their

173 *Rare in aliquibus civitatibus ecclesiæ, paucorum Christianorum devotione, resurgerent.* *Acta Sincera*, p. 130. Gregory of Tours, l. i. c. 28. Mosheim, p. 207. 449. There is some reason to believe, that, in the beginning of the fourth century, the extensive dioceses of Liege, of Treves, and of Cologne, composed a single bishopric, which had been very recently founded. See *Memoires de Tillemont*, tom. vi. part. i. p. 43. 411.

174 The date of Tertullian's Apology is fixed, in a dissertation of Mosheim, to the year 198.

convents¹⁷⁵. Of these holy romances, that of the apostle St. James can alone, by its single extravagance, deserve to be mentioned. From a peaceful fisherman of the lake of Genesareth, he was transformed into a valorous knight, who charged at the head of the Spanish chivalry in their battles against the Moors. The gravest historians have celebrated his exploits; the miraculous shrine of Compostella displayed his power; and the sword of a military order, assisted by the terrors of the Inquisition, was sufficient to remove every objection of profane criticism¹⁷⁶.

The progress of Christianity was not confined to the Roman empire; and according to the primitive fathers, who interpret facts by prophecy, the new religion, within a century after the death of its divine author had already visited every part of the globe. "There exists not," says Justin Martyr, "a people, whether Greek or Barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents, or wander about in covered waggons, among whom prayers are not offered up in the name of a crucified Jesus to the Father and Creator of all things¹⁷⁷." But this splendid exaggeration, which even at present it would be extremely difficult to reconcile with the real state of mankind, can be considered only as the rash sally of a devout but careless writer, the measure of whose belief was regulated by that of his wishes. But neither the belief, nor the wishes, of the fathers, can alter the truth of history.... It will still remain an undoubted fact, that the barbarians of Scythia and Germany, who afterwards subverted the Roman monarchy, were involved in the darkness of pa-

Beyond
the limits
of the Ro-
man em-
pire.

175 In the fifteenth century, there were few who had either inclination or courage to question whether Joseph of Arimathea founded the monastery of Glastonbury, and whether Dionysius the Areopagite preferred the residence of Paris to that of Athens.

176 The stupendous metamorphosis was performed in the ninth century. See Mariana (*Hist. Hispan. l. vii. c. 13. tom. i. p. 285. edit. Hag. Com. 1733.*), who, in every sense, imitates Livy, and the honest detection of the legend of St. James by Dr. Geddes, *Miscellanies*, vol. ii. p. 221.

177 Justin Martyr, *Dialog. cum Tryphon. p. 341.* Irenæus *adv. Hæres. l. i. c. 10.* Tertullian *adv. Jud. c. 7.* See Mosheim, p. 293.

ganism; and that even the conversion of Iberia, of Armenia, or of Æthiopia, was not attempted with any degree of success till the sceptre was in the hands of an orthodox emperor¹⁷⁸. Before that time, the various accidents of war and commerce might indeed diffuse an imperfect knowledge of the gospel among the tribes of Caledonia¹⁷⁹, and among the borderers of the Rhine, the Danube, and the Euphrates¹⁸⁰. Beyond the last-mentioned river, Edessa was distinguished by a firm and early adherence to the faith¹⁸¹. From Edessa, the principles of Christianity were easily introduced into the Greek and Syrian cities which obeyed the successors of Artaxerxes; but they do not appear to have made any deep impression on the minds of the Persians, whose religious system, by the labours of a well-disciplined order of priests, had been constructed with much more art and solidity than the uncertain mythology of Greece and Rome¹²².

General
proportion
of Chris-
tians and
Pagans.

From this impartial though imperfect survey of the progress of Christianity, it may perhaps seem probable, that the number of its proselytes has been excessively magnified by fear on the one side, and by devotion on the other. According to the irreproachable testimony of Origen¹⁸³, the proportion of the faithful was very inconsiderable, when compared with the multitude of an unbe-

178 See the fourth century of Mosheim's History of the Church. Many, though very confused circumstances, that relate to the conversion of Iberia and Armenia, may be found in Moses of Chorene, l. ii. c. 78...89.

179 According to Tertullian, the Christian faith had penetrated into parts of Britain inaccessible to the Roman arms. About a century afterwards, Ossian, the son of Fingal, is said to have disputed, in his extreme old age, with one of the foreign missionaries, and the dispute is still extant, in verse, and in the Erse language. See Mr. Macpherson's Dissertation on the antiquity of Ossian's Poems, p. 10.

180 The Goths, who ravaged Asia in the reign of Gallienus, carried away great numbers of captives; some of whom were Christians, and became missionaries. See Tillemont, Memoires Ecclesiast. tom iv. p. 44.

181 The legend of Abgarus, fabulous as it is, affords a decisive proof, that many years before Eusebius wrote his history, the greatest part of the inhabitants of Edessa had embraced Christianity. Their rivals, the citizens of Carrhæ, adhered, on the contrary, to the cause of Paganism, as late as the sixth century.

182 According to Bardesanes (ap. Euseb. Præpar. Evangel.) there were some Christians in Persia before the end of the second century. In the time of Constantine (see his epistle to Sapor, Vit. l. iv. c. 13.) they composed a flourishing church. Consult Beausobre, Hist. Critique du Manichéisme, tom. i. p. 180. and the Bibliotheca Orientalis of Assemani.

183 Origen contra Celsum, l. viii. p. 424.

lieving world; but, as we are left without any distinct information, it is impossible to determine, and it is difficult even to conjecture, the real numbers of the primitive Christians. The most favourable calculation, however, that can be deduced from the examples of Antioch and of Rome, will not permit us to imagine that more than a twentieth part of the subjects of the empire had inlisted themselves under the banner of the cross before the important conversion of Constantine. But their habits of faith, of zeal, and of union, seemed to multiply their numbers; and the same causes which contributed to their future increase, served to render their actual strength more apparent and more formidable.

Such is the constitution of civil society, that whilst a few persons are distinguished by riches, by honours, and by knowledge, the body of the people is condemned to obscurity, ignorance and poverty. The Christian religion, which addressed itself to the whole human race, must consequently collect a far greater number of proselytes from the lower than from the superior ranks of life. This innocent and natural circumstance has been improved into a very odious imputation, which seems to be less strenuously denied by the apologists, than it is urged by the adversaries, of the faith; that the new sect of Christians was almost entirely composed of the dregs of the populace, of peasants and mechanics, of boys and women, of beggars and slaves, the last of whom might sometimes introduce the missionaries into the rich and noble families to which they belonged. These obscure teachers (such was the charge of malice and infidelity) are as mute in public as they are loquacious and dogmatical in private. Whilst they cautiously avoid the dangerous encounter of philosophers, they mingle with the rude and illiterate crowd, and insinuate themselves into those minds, whom their age, their sex, or their education, has the best disposed to receive the impression of superstitious terrors¹⁸⁴.

This unfavourable picture, though not devoid of a faint resemblance, betrays, by its dark colouring and dis-

Whether
the first
Christians
were mean
and ignorant.

Some exceptions
with regard to
learning;

¹⁸⁴ Minucius Felix, c. 8. with Wowerus's notes. Celsus ap. Origen, l. iii. p. 138. 142. Julian ap. Cyril. l. vi. p. 206. Edit. Spanheim.

torted features, the pencil of an enemy. As the humble faith of Christ diffused itself through the world, it was embraced by several persons who derived some consequence from the advantages of nature or fortune. Aristides, who presented an eloquent apology to the emperor Hadrian, was an Athenian Philosopher¹⁸⁵. Justin Martyr had sought divine knowledge in the schools of Zeno, of Aristotle, of Pythagoras, and of Plato, before he fortunately was accosted by the old man, or rather the angel, who turned his attention to the study of the Jewish prophets¹⁸⁶. Clemens of Alexandria had acquired much various reading in the Greek, and Tertullian in the Latin, language. Julius Africanus and Origen possessed a very considerable share of the learning of their times; and although the style of Cyprian is very different from that of Lactantius, we might almost discover that both those writers had been public teachers of rhetoric. Even the study of philosophy was at length introduced among the Christians, but it was not always productive of the most salutary effects; knowledge was as often the parent of heresy as of devotion, and the description which was designed for the followers of Artemon, may, with equal propriety, be applied to the various sects that resisted the successors of the apostles. "They presume to alter the holy scriptures, to abandon the ancient rule of faith, and to form their opinions according to the subtile precepts of logic. The science of the church is neglected for the study of geometry, and they lose sight of Heaven while they are employed in measuring the earth. Euclid is perpetually in their hands. Aristotle and Theophrastus are the objects of their admiration; and they express an uncommon reverence for the works of Galen. Their errors are derived from the abuse of the arts and sciences of the infidels, and they corrupt the simplicity of the gospel by the refinements of human reason¹⁸⁷."

185 Euseb. Hist. Eccles. iv. 3. Hieronym. Epist. 83.

186 The story is prettily told in Justin's Dialogues. Tillemont (*Mem. Ecclesiast.* tom. ii. p. 334.), who relates it after him, is sure that the old man was a disguised angel.

187 Eusebius, v. 28. It may be hoped, that none, except the heretics,

with re-
gard to
rank and
fortune.

Nor can it be affirmed with truth, that the advantages of birth and fortune were always separated from the profession of Christianity. Several Roman citizens were brought before the tribunal of Pliny, and he soon discovered, that a great number of persons of *every order* of men in Bithynia had deserted the religion of their ancestors¹⁸⁸. His unsuspected testimony may, in this instance, obtain more credit than the bold challenge of Tertullian, when he addresses himself to the fears as well as to the humanity of the proconsul of Africa, by assuring him, that if he persists in his cruel intentions, he must decimate Carthage, and that he will find among the guilty many persons of his own rank, senators and matrons of noblest extraction, and the friends or relations of his most intimate friends¹⁸⁹.... It appears, however, that about forty years afterwards the emperor Valerian was persuaded of the truth of this assertion, since in one of his rescripts he evidently supposes, that senators, Roman knights, and ladies of quality, were engaged in the Christian sect¹⁹⁰. The church still continued to increase its outward splendour as it lost its internal purity; and, in the reign of Diocletian, the palace, the courts of justice, and even the army, concealed a multitude of Christians, who endeavoured to reconcile the interests of the present, with those of a future life.

And yet these exceptions are either too few in number or too recent in time, entirely to remove the imputation of ignorance and obscurity which has been so arrogantly cast on the first proselytes of Christianity. Instead of employing in our defence the fictions of later ages, it will be more prudent to convert the occasion of scandal into a subject of edification. Our serious thoughts will suggest to us, that the apostles themselves were chosen by providence among the fishermen of Galilee, and that the lower we depress the temporal condition of the first Christians,

Christianity most favourably received by the poor and simple.

gave occasion to the complaint of Celsus (ap. Origen, l. ii. p. 77.), that the Christians were perpetually correcting and altering their Gospels.

188 Plin. Epist. x. 97. *Fuerunt alii similis amentiae, cives Romani.... Multi enim omnis ætatis, omni ordinis, utriusque sexus, etiam vocantur in periculum et vocabuntur.*

189 Tertullian ad Scapulam. Yet even his rhetoric rises no higher than to claim a *tenth* part of Carthage.

190 Cyprian. Epist. 79.

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the more reason we shall find to admire their merit and success. It is incumbent on us diligently to remember, that the kingdom of Heaven was promised to the poor in spirit, and that minds afflicted by calamity and the contempt of mankind, cheerfully listen to the divine promise of future happiness; while, on the contrary, the fortunate are satisfied with the possession of this world; and the wise abuse in doubt and dispute their vain superiority of reason and knowledge.

Rejected
by some
eminent
men of the
first and
second
centuries.

We stand in need of such reflections to comfort us for the loss of some illustrious characters, which in our eyes might have seemed the most worthy of the heavenly present. The names of Seneca, of the elder and the younger Pliny, of Tacitus, of Plutarch, of Galen, of the slave Epictetus, and of the emperor Marcus Antoninus, adorn the age in which they flourished, and exalt the dignity of human nature. They filled with glory their respective stations, either in active or contemplative life; their excellent understandings were improved by study; Philosophy had purified their minds from the prejudices of the popular superstition; and their days were spent in the pursuit of truth and the practice of virtue. Yet all these sages (it is no less an object of surprise than of concern) overlooked or rejected the perfection of the Christian system. Their language or their silence equally discover their contempt for the growing sect, which in their time had diffused itself over the Roman empire. Those among them who condescend to mention the Christians, consider them only as obstinate and perverse enthusiasts, who exacted an implicit submission to their mysterious doctrines, without being able to produce a single argument that could engage the attention of men of sense and learning¹⁹¹.

Their neglect of
prophecy

It is at least doubtful whether any of these philosophers perused the apologies which the primitive Chris-

191 Dr. Lardner, in his first and second volume of Jewish and Christian testimonies, collects and illustrates those of Pliny the younger, of Tacitus, of Galen, of Marcus Antoninus, and perhaps of Epictetus (for it is doubtful whether that philosopher means to speak of the Christians). The new sect is totally unnoticed by Seneca, the elder Pliny, and Plutarch.

and repeatedly published in behalf of themselves and of their religion; but it is much to be lamented that such a cause was not defended by abler advocates. They expose with superfluous wit and cloquence, the extravagance of Polytheism. They interest our compassion by displaying the innocence and sufferings of their injured brethren.... But when they would demonstrate the divine origin of Christianity, they insist much more strongly on the predictions which announced, than on the miracles which accompanied, the appearance of the Messiah. Their favourite argument might serve to edify a Christian or to convert a Jew, since both the one and the other acknowledge the authority of those prophecies, and both are obliged, with devout reverence, to search for their sense and their accomplishment. But this mode of persuasion loses much of its weight and influence, when it is addressed to those who neither understand nor respect the Mosaic dispensation and the prophetic style¹⁹². In the unskilful hands of Justin and of the succeeding apologists, the sublime meaning of the Hebrew oracles evaporates in distant types, affected conceits, and cold allegories; and even their authenticity was rendered suspicious to an unenlightened Gentile, by the mixture of pious forgeries, which, under the names of Orpheus, Hermes, and the Sibyls¹⁹³, were obtruded on him as of equal value with the genuine inspirations of Heaven. The adoption of fraud and sophistry in the defence of revelation, too often reminds us of the injudicious conduct of those poets who load their *invulnerable* heroes with a useless weight of cumbersome and brittle armour.

192 If the famous prophecy of the Seventy Weeks had been alleged to a Roman philosopher, would he not have replied in the words of Cicero, "Quæ tandem ista auguratio est, annorum potius quam aut mensium aut dierum?" De Divinatione, ii. 30. Observe with what irreverence Lucian (in Alexandro, c. 13.) and his friend Celsus ap. Origen (l. vii. p. 327.) express themselves concerning the Hebrew prophets.

193 The Philosophers, who derided the more ancient predictions of the Sibyls, would easily have detected the Jewish and Christian forgeries, which have been so triumphantly quoted by the fathers, from Justin Martyr to Lactantius. When the Sibylline verses had performed their appointed task, they, like the system of the millennium, were quietly laid aside. The Christian Sibyl had unluckily fixed the ruin of Rome for the year 1943 A. U. C. 943.

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XV.

and of miracles.

General silence concerning the darkness of the Passion.

But how shall we excuse the supine inattention of the Pagan and philosophic world, to those evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, dæmons were expelled, and the laws of Nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius, the whole earth ¹⁹⁴, or at least a celebrated province of the Roman empire ¹⁹⁵, was involved in a præternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history ¹⁹⁶. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of Nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect ¹⁹⁷. Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe. A distinct chapter of Pliny ¹⁹⁸ is designed for eclipses of an

194 The fathers, as they are drawn out in battle array by Dom Calmet, (*Dissertations sur la Bible*, tom. iii. p. 295....308.), seem to cover the whole earth with darkness, in which they are followed by most of the moderns.

195 Origen ad Matth. c. 27. and a few modern critics, Beza, Le Clerc, Lardner, &c. are desirous of confining it to the land of Judea.

196 The celebrated passage of Phlegon is now wisely abandoned. When Tertullian assures the Pagans, that the mention of the prodigy is found in *Arcanis* (not *Archivis*) *vestris* (see his *Apology*, c. 21.), he probably appeals to the Sibylline verses, which relate it exactly in the words of the Gospel.

197 Seneca. *Quæst Natur.* i. 1. 15. vi. 1. vii. 17. Plin. *Hist. Natur.* l. ii.

198 Plin. *Hist. Natur.* ii. 30.

extraordinary nature and unusual duration; but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when, during the greatest part of the year, the orb of the sun appeared pale and without splendour. This season of obscurity, which cannot surely be compared with the præternatural darkness of the Passion, had been already celebrated by most of the poets¹⁹⁹ and historians of that memorable age²⁰⁰.

199 Virgil *Georgic*. i. 466. Tibullus, l. i. *Eleg.* v. ver. 75. Ovid *Metamorph.* xv. 782. Lucan. *Pharsal.* i. 540. The last of these poets places this prodigy before the civil war.

200 See a public epistle of M. Antony in Joseph. *Antiquit.* xiv. 12. Plutarch in Cæsar. p. 471. Appian, *Bell. Civil.* l. iv. Dion Cassius, l. xlv. p. 431. Julius Obsequens, c. 128. His little treatise is an abstract of Livy's prodigies.

CHAP. XVI.

The Conduct of the Roman Government towards the Christians, from the Reign of Nero to that of Constantine.

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Christianity persecuted by the Roman emperors.

IF we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as austere lives of the greater number of those, who during the first ages embraced the faith of the gospel, we should naturally suppose, that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world; that the learned and the polite, however they might deride the miracles, would have esteemed the virtues of the new sect; and that the magistrates, instead of persecuting, would have protected an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and government. If on the other hand we recollect the universal toleration of Polytheism, as it was invariably maintained by the faith of the people, the incredulity of philosophers, and the policy of the Roman senate and emperors, we are at a loss to discover what new offence the Christians had committed, what new provocation could exasperate the mild indifference of antiquity, and what new motives could urge the Roman princes, who beheld without concern a thousand forms of religion subsisting in peace under their gentle sway, to inflict a severe punishment on any part of their subjects, who had chosen for themselves a singular but an inoffensive mode of faith and worship.

The religious policy of the ancient world seems to have assumed a more stern and intolerant character, to oppose the progress of Christianity. About fourscore years after the death of Christ, his innocent disciples were punished with death by the sentence of a proconsul of the most amiable and philosophic character, and according to the laws of an emperor, distinguished by the wisdom and justice of his general administration. The apologies which were repeatedly addressed to the successors of Trajan are filled with the most pathetic complaints, that the Christians who obeyed the dictates, and solicited the

liberty of conscience, were alone, among all the subjects of the Roman empire, excluded from the common benefits of their auspicious government. The deaths of a few eminent martyrs have been recorded with care; and from the time that Christianity was invested with the supreme power, the governors of the church have been no less diligently employed in displaying the cruelty, than in imitating the conduct, of their Pagan adversaries. To separate (if it be possible) a few authentic as well as interesting facts from an undigested mass of fiction and error, and to relate in a clear and rational manner, the causes, the extent, the duration, and the most important circumstances of the persecutions to which the first Christians were exposed, is the design of the present Chapter.

The sectaries of a persecuted religion, depressed by fear, animated with resentment, and perhaps heated by enthusiasm, are seldom in a proper temper of mind calmly to investigate, or candidly to appreciate, the motives of their enemies, which often escape the impartial and discerning view even of those who are placed at a secure distance from the flames of persecution. A reason has been assigned for the conduct of the emperors towards the primitive Christians, which may appear the more specious and probable as it is drawn from the acknowledged genius of Polytheism. It has already been observed, that the religious concord of the world was principally supported by the implicit assent and reverence which the nations of antiquity expressed for their respective traditions and ceremonies. It might therefore be expected, that they would unite with indignation against any sect or people which should separate itself from the communion of mankind, and claiming the exclusive possession of divine knowledge, should disdain every form of worship except its own, as impious and idolatrous. The rights of toleration were held by mutual indulgence: they were justly forfeited by a refusal of the accustomed tribute. As the payment of this tribute was inflexibly refused by the Jews, and by them alone, the consideration of the treatment which they experienced from the Roman magistrates, will serve to

Inquiry into
their
motives.

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Rebellious
spirit of the
Jews.

explain how far these speculations are justified by facts, and will lead us to discover the true causes of the persecution of Christianity.

Without repeating what has been already mentioned, of the reverence of the Roman princes and governors for the temple of Jerusalem, we shall only observe, that the destruction of the temple and city was accompanied and followed by every circumstance that could exasperate the minds of the conquerors, and authorize religious persecution by the most specious arguments of political justice and the public safety. From the reign of Nero to that of Antoninus Pius, the Jews discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives¹; and we are tempted to applaud the severe retaliation which was exercised by the arms of the legions against a race of fanatics, whose dire and credulous superstition seemed to render them the implacable enemies not only of the Roman government but of humankind². The enthusiasm of the Jews was supported by the opinion, that it was unlawful for them to pay taxes to an idolatrous master; and by the flattering promise which they derived from their ancient oracles, that a conquering Messiah would soon arise, destined to break their fetters, and to invest the favourites of heaven with the empire of the earth. It was by announcing himself as their long-expected deliverer, and by calling on all the descendants of Abraham to assert the hope of Israel, that the famous Barchochebas collected a formi-

1 In Cyrene they massacred 220,000 Greeks, in Cyprus, 240,000; in Egypt a very great multitude. Many of these unhappy victims were sawed asunder, according to a precedent to which David had given the sanction of his example. The victorious Jews devoured the flesh, licked up the blood, and twisted the entrails like a girdle round their bodies. See Dion Cassius, l. lxxviii. p. 1145.

2 Without repeating the well-known narratives of Josephus, we may learn from Dion (l. lxxix. p. 1162.), that in Hadrian's war 580,000 Jews were cut off by the sword, besides an infinite number which perished by famine, by disease and by fire.

dable army, with which he resisted during two years the power of the emperor Hadrian³.

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XVI.

Toleration
of the Jew-
ish reli-
gion.

Notwithstanding these repeated provocations, the resentment of the Roman princes expired after the victory; nor were their apprehensions continued beyond the period of war and danger. By the general indulgence of polytheism, and by the mild temper of Antoninus Pius, the Jews were restored to their ancient privileges, and once more obtained the permission of circumcising their children, with the easy restraint, that they should never confer on any foreign proselyte that distinguishing mark of the Hebrew race⁴. The numerous remains of that people, though they were still excluded from the precincts of Jerusalem, were permitted to form and to maintain considerable establishments both in Italy and in the provinces, to acquire the freedom of Rome, to enjoy municipal honours, and to obtain at the same time an exemption from the burdensome and expensive offices of society. The moderation or the contempt of the Romans gave a legal sanction to the form of ecclesiastical police which was instituted by the vanquished sect. The patriarch, who had fixed his residence at Tiberias, was empowered to appoint his subordinate ministers and apostles, to exercise a domestic jurisdiction, and to receive from his dispersed brethren an annual contribution⁵. New synagogues were frequently erected in the principal cities of the empire; and the sabbaths, the fasts, and the festivals, which were either commanded by the Mosaic law, or enjoined by the traditions of the Rabbis, were celebrated in the most solemn and public manner⁶. Such gentle

3 For the sect of the Zealots, see Basnage, *Histoire des Juifs*, l. i. c. 17. for the characters of the Messiali, according to the Rabbis, l. v. c. 11, 12, 13. for the actions of Barchochebas, l. vii. c. 12.

4 It is to Modestinus, a Roman lawyer (l. vi. regular.), that we are indebted for a distinct knowledge of the Edict of Antoninus. See Casaubon ad *Hist. August.* p. 27.

5 See Basnage, *Histoire des Juifs*. l. iii. c. 2. 3. The office of Patriarch was suppressed by Theodosius the younger.

6 We need only mention the purim, or deliverance of the Jews from the rage of Haman, which, till the reign of Theodosius, was celebrated with insolent triumph and riotous intemperance. Basnage, *Hist. des Juifs*, l. vi. c. 17. l. viii. c. 6.

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treatment insensibly assuaged the stern temper of the Jews. Awakened from their dream of prophecy and conquest, they assumed the behaviour of peaceable and industrious subjects. Their irreconcilable hatred of mankind, instead of flaming out in acts of blood and violence, evaporated in less dangerous gratifications. They embraced every opportunity of over-reaching the idolaters in trade; and they pronounced secret and ambiguous imprecations against the haughty kingdom of Edom⁷

The Jews were a people which followed, the Christians a sect which deserted, the religion of their fathers.

Since the Jews who rejected with abhorrence the deities adored by their sovereign and by their fellow-subjects, enjoyed however the free exercise of their unsocial religion; there must have existed some other cause, which exposed the disciples of Christ to those severities from which the posterity of Abraham was exempt. The difference between them is simple and obvious; but, according to the sentiments of antiquity, it was of the highest importance. The Jews were a *nation*; the Christians were a *sect*: and if it was natural for every community to respect the sacred institutions of their neighbours, it was incumbent on them to persevere in those of their ancestors. The voice of oracles, the precepts of philosophers, and the authority of the laws, unanimously enforced this national obligation. By their lofty claim of superior sanctity, the Jews might provoke the Polytheists to consider them as an odious and impure race. By disdaining the intercourse of other nations they might deserve their contempt. The laws of Moses might be for the most part frivolous or absurd; yet since they had been received during many ages by a large society, his followers were justified by the example of mankind; and it was universally acknowledged, that they had a right to practice what it would have been criminal in them to neglect. But this principle which protected the Jewish synagogue, afforded not any favour or security to the primitive church.

7 According to the false Josephus, Tsepho, the grandson of Esau, conducted into Italy the army of Eneas, king of Carthage. Another colony of Idumæans, flying from the sword of David, took refuge in the dominions of Romulus. For these, or for other reasons of equal weight, the name of Edom was applied by the Jews to the Roman empire.

By embracing the faith of the Gospel, the Christians incurred the supposed guilt of an unnatural and unpardonable offence. They dissolved the sacred ties of custom and education, violated the religious institutions of their country, and presumptuously despised whatever their fathers had believed as true, or had revered as sacred. Nor was this apostacy (if we may use the expression) merely of a partial or local kind; since the pious deserter who withdrew himself from the temples of Egypt or Syria, would equally disdain to seek an asylum in those of Athens or Carthage. Every Christian rejected with contempt the superstitions of his family, his city, and his province. The whole body of Christians unanimously refused to hold any communion with the gods of Rome, of the empire and of mankind. It was in vain that the oppressed believer asserted the inalienable rights of conscience and private judgment. Though his situation might excite the pity, his arguments could never reach the understanding, either of the philosophic or of the believing part of the Pagan world. To their apprehensions, it was no less a matter of surprise, that any individuals should entertain scruples against complying with the established mode of worship, than if they had conceived a sudden abhorrence to the manners, the dress, or the language of their native country⁸.

The surprise of the Pagans was soon succeeded by resentment; and the most pious of men were exposed to the unjust but dangerous imputation of impiety. Malice and prejudice concurred in representing the Christians as a society of atheists, who, by the most daring attack on the religious constitution of the empire, had merited the severest animadversion of the civil magistrate. They had separated themselves (they gloried in the confession) from every mode of superstition which was received in

Christianity accused of atheism, and mistaken by the people and philosophers.

⁸ From the arguments of Celsus, as they are represented and refuted by Origen (l. v. p. 247....259.), we may clearly discover the distinction that was made between the Jewish *people* and the Christian *sect*. See in the Dialogue of Minucius Felix (c. 5. 6.) a fair and not inelegant description of the popular sentiments, with regard to the desertion of the established worship.

any part of the globe by the various temper of polytheism: but it was not altogether so evident what deity, or what form of worship, they had substituted to the gods and temples of antiquity. The pure and sublime idea which they entertained of the Supreme Being escaped the gross conception of the Pagan multitude, who were at a loss to discover a spiritual and solitary God, that was neither represented under any corporeal figure or visible symbol, nor was adored with the accustomed pomp of libations and festivals, of altars and sacrifices⁹. The sages of Greece and Rome, who had elevated their minds to the contemplation of the existence and attributes of the First Cause, were induced by reason or by vanity to reserve for themselves and their chosen disciples the privilege of this philosophical devotion¹⁰. They were far from admitting the prejudices of mankind as the standard of truth, but they considered them as flowing from the original disposition of human nature; and they supposed that any popular mode of faith and worship which presumed to disclaim the assistance of the senses, would in proportion as it receded from superstition, find itself incapable of restraining the wanderings of the fancy and the visions of fanaticism. The careless glance which men of wit and learning condescended to cast on the Christian revelation, served only to confirm their hasty opinion, and to persuade them, that the principle, which they might have revered, of the divine unity, was defaced by the wild enthusiasm, and annihilated by the airy speculations, of the new sectaries. The author of a celebrated dialogue, which has been attributed to Lucian, whilst he affects to treat the mysterious subject of the Trinity in a style of ridicule and contempt, betrays his own ignorance of the weakness

9 *Cur nullas aras habent? templa nulla? nulla nota simulacra?..... Unde autem, vel quis ille, aut ubi, Deus unicus, solitarius, destitutus?* Minucius Felix, c. 10. The Pagan interlocutor goes on to make a distinction in favour of the Jews, who had once a temple, altars, victims, &c.

10 It is difficult (says Plato) to attain, and dangerous to publish, the knowledge of the true God. See the *Theologie des Philosophes*, in the Abbé d'Oliver's French translation of Tully de *Naturâ Deorum*, tom. i. p. 275.

of human reason, and of the inscrutable nature of the Divine perfections¹¹.

It might appear less surprising, that the founder of Christianity should not only be revered by his disciples as a sage and a prophet, but that he should be adored as a God. The Polytheists were disposed to adopt every asticle of faith, which seemed to offer any resemblance, however distant or imperfect, with the popular mythology; and the legends of Bacchus, of Hercules, and of Æsculapius, had, in some measure, prepared their imagination for the appearance of the Son of God under a human form¹². But they were astonished that the Christians should abandon the temples of those ancient heroes, who, in the infancy of the world, had invented arts, instituted laws, and vanquished the tyrants or monsters who infested the earth; in order to choose for the exclusive object of their religious worship, an obscure teacher, who, in a recent age, and among a barbarous people, had fallen a sacrifice either to the malice of his own countrymen, or to the jealousy of the Roman government. The Pagan multitude, reserving their gratitude for temporal benefits alone, rejected the inestimable present of life and immortality, which was offered to mankind by Jesus of Nazareth. His mild constancy in the midst of cruel and voluntary sufferings, his universal benevolence, and the sublime simplicity of his actions and character, were insufficient, in the opinion of those carnal men, to compensate for the

11 The author of the Philopatri perpetually treats the Christians as a company of dreaming enthusiasts, *δαιμονιοι, αιβηριοι, αιθεροβατηντες αεροβατηνης*, &c. and in one place, manifestly alludes to the vision, in which St. Paul was transported to the third heaven. In another place, Triphon, who personates a Christian, after deriding the gods of Paganism, proposes a mysterious oath.

Υψιμεδονη θεον, μεγαν, αμβροτον, θρανιαν,
Υιον πατρ^{ος}, πνευμα εκ πατρ^{ος} εκπορευομενον
Εν εκ τριων, και εξ εν^{ος} τρια.

Αριθμεειν με διδασκεις (is the prophane answer of Critias), και ορκ^{ου}
η αριθμηλικη εκ οιδα γαρ τι λεγεις· εν τρια, τρια εν!

12 According to Justin Martyr (Apolog. Major, c. 70....85.), the dæmon, who had gained some imperfect knowledge of the prophecies, purposely contrived this resemblance, which might deter, though by different means, both the people and the philosophers from embracing the faith of Christ.

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The union and assemblies of the Christians considered as a dangerous conspiracy.

want of fame, of empire, and of success; and whilst they refused to acknowledge his stupendous triumph over the powers of darkness and of the grave, they misrepresented, or they insulted, the equivocal birth, wandering life, and ignominious death of the divine Author of Christianity¹³.

The personal guilt which every Christian had contracted, in thus preferring his private sentiment to the national religion, was aggravated in a very high degree by the number and union of the criminals. It is well known, and has been already observed, that Roman policy viewed with the utmost jealousy and distrust any association among its subjects; and that the privileges of private corporations, though formed for the most harmless or beneficial purposes, were bestowed with a very sparing hand¹⁴. The religious assemblies of the Christians, who had separated themselves from the public worship, appeared of a much less innocent nature: they were illegal in their principle, and in their consequences might become dangerous; nor were the emperors conscious that they violated the laws of justice, when, for the peace of society, they prohibited those secret and sometimes nocturnal meetings¹⁵. The pious disobedience of the Christians made their conduct, or perhaps their designs, appear in a much more serious and criminal light; and the Roman princes, who might perhaps have suffered themselves to be disarmed by a ready submission, deeming their honour concerned in the execution of their commands, sometimes attempted, by rigorous punishments, to subdue this independent spirit, which boldly acknowledged an authority superior to that of the magistrate. The extent and duration of this spiritual conspiracy seemed to render it

13 In the first and second books of Origen, Celsus treats the birth and character of our Saviour with the most impious contempt. The orator Libanius praises Porphyry and Julian for confuting the folly of a sect, which styled a dead man of Palestine, God, and the son of God. Socrates, Hist. Ecclesiast. iii. 23.

14 The emperor Trajan refused to incorporate a company of 150 firemen, for the use of the city of Nicomedia. He disliked all associations. See Plin. Epist. x. 42, 43.

15 The proconsul Pliny had published a general edict against unlawful meetings. The prudence of the Christians suspended their Agapæ; but it was impossible for them to omit the exercise of public worship.

every day more deserving of his animadversion. We have already seen that the active and successful zeal of the Christians had insensibly diffused them through every province and almost every city of the empire. The new converts seemed to renounce their family and country, that they might connect themselves in an indissoluble band of union with a peculiar society, which every where assumed a different character from the rest of mankind. Their gloomy and austere aspect, their abhorrence of the common business and pleasures of life, and their frequent predictions of impending calamities¹⁶, inspired the Pagans with the apprehension of some danger, which would arise from the new sect, the more alarming as it was the more obscure. "Whatever," says Pliny, "may be the principle of their conduct, their inflexible obstinacy appeared deserving of punishment¹⁷."

The precautions with which the disciples of Christ performed the offices of religion were at first dictated by fear and necessity; but they were continued from choice. By imitating the awful secrecy which reigned in the Eleusinian mysteries, the Christians had flattered themselves that they should render their sacred institutions more respectable in the eyes of the Pagan world¹⁸. But the event, as it often happens to the operations of subtile policy, deceived their wishes and their expectations. It was concluded that they only concealed, what they would have blushed to disclose. Their mistaken prudence afforded an opportunity for malice to invent, and for suspicious credulity to believe, the horrid tales which described the Christians as the most wicked of human kind, who practised in their dark recesses every abomination that a depraved fancy could suggest, and who solicited the favour

Their
manners
calumni-
ated.

16 As the prophecies of the Antichrist, approaching conflagration, &c. provoked those Pagans whom they did not convert, they were mentioned with caution and reserve; and the Montanists were censured for disclosing too freely the dangerous secret. See Mosheim, p. 413.

17 Neque enim dubitabam, quodcunque esset quod faterentur (such are the words of Pliny,) pervicaciam certe et inflexibilem obstinationem debere puniri.

18 See Mosheim's Ecclesiastical History, vol. i. p. 101. and Spanheim, Remarques sur les Césars de Julien, p. 468, &c.

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of their unknown God by the sacrifice of every moral virtue. There were many who pretended to confess or to relate the ceremonies of this abhorred society. It was asserted, "that a new-born infant, entirely covered over with flour, was presented, like some mystic symbol of initiation, to the knife of the proselyte, who unknowingly inflicted many a secret and mortal wound on the innocent victim of his error; that as soon as the cruel deed was perpetrated, the sectaries drank up the blood, greedily tore asunder the quivering members, and pledged themselves to eternal secrecy, by a mutual consciousness of guilt. It was as confidently affirmed, that this inhuman sacrifice was succeeded by a suitable entertainment, in which intemperance served as a provocative to brutal lust; till, at the appointed moment, the lights were suddenly extinguished, shame was banished, nature was forgotten; and, as accident might direct, the darkness of the night was polluted by the incestuous commerce of sisters and brothers, of sons and of mothers¹⁹."

Their imprudent
defence.

But the perusal of the ancient apologies was sufficient to remove even the slightest suspicion from the mind of a candid adversary. The Christians, with the intrepid security of innocence, appeal from the voice of rumour to the equity of the magistrates. They acknowledge, that if any proof can be produced of the crimes which calumny has imputed to them, they are worthy of the most severe punishment. They provoke the punishment and they challenge the proof. At the same time they urge, with equal truth and propriety, that the charge is not less devoid of probability, than it is destitute of evidence: they ask, whether any one can seriously believe that the pure and holy precepts of the Gospel, which so frequently restrained the use of the most lawful enjoyments, should inculcate the practice of the most abominable crimes; that a large society should resolve to dishonour itself in the eyes of its own members; and that a great number of persons of ei-

¹⁹ See Justin Martyr, *Apolog.* i. 35. ii. 14. Athenagoras in *Legation*, c. 27. Tertullian, *Apolog.* c. 7, 8, 9. Minucius Fælix, c. 9, 10. 30, 31.... The last of these writers relates the accusation in the most elegant and circumstantial manner. The answer of Tertullian is the boldest and most vigorous.

ther sex, and every age and character, insensible to the fear of death or infamy, should consent to violate those principles which nature and education had imprinted most deeply in their minds²⁰. Nothing, it should seem, could weaken the force or destroy the effect of so unanswerable a justification, unless it were the injudicious conduct of the apologists themselves, who betrayed the common cause of religion, to gratify their devout hatred to the domestic enemies of the church. It was sometimes faintly insinuated, and sometimes boldly asserted, that the same bloody sacrifices, and the same incestuous festivals, which were so falsely ascribed to the orthodox believers, were in reality celebrated by the Marcionites, by the Carpocratians, and by several other sects of the Gnostics, who, notwithstanding they might deviate into the paths of heresy, were still actuated by the sentiments of men, and still governed by the precepts of Christianity²¹. Accusations of a similar kind were retorted upon the church by the schismatics who had departed from its communion²², and it was confessed on all sides, that the most scandalous licentiousness of manners prevailed among great numbers of those who affected the name of Christians. A Pagan magistrate, who possessed neither leisure nor abilities to discern the almost imperceptible line which divides the orthodox faith from heretical pravity, might easily have imagined that their mutual animosity had extorted the discovery of their common guilt. It was fortunate for the repose, or at least for the reputation, of the first Chris-

20 In the persecution of Lyons, some Gentile slaves were compelled, by the fear of tortures, to accuse their Christian master. The church of Lyons, writing to their brethren of Asia, treat the horrid charge with proper indignation and contempt. Euseb. Hist. Eccles. v. i.

21 See Justin Martyr, Apolog. i. 35. Irenæus adv. Hæres. i. 24. Clemens Alexandrin. Stromat. l. iii. p. 438. Euseb. iv. 8. It would be tedious and disgusting to relate all that the succeeding writers have imagined, all that Epiphanius has received, and all that Tillemont has copied. M. de Beausobre (Hist. du Manichéisme, l. ix. c. 8, 9,) has exposed, with great spirit, the disingenuous arts of Augustin, and Pope Leo I.

22 When Tertullian became a Montanist, he aspersed the morals of the church which he had so resolutely defended. "Sed Majoris est Agape, quia per hanc adolescentes tui cum sororibus dormiunt, appendices scilicet gulæ lascivia et luxuria." De Jejuniis, c. 17. The 35th canon of the council of Illiberis provides against the scandals which too often polluted the vigils of the church, and disgraced the Christian name, in the eyes of unbelievers.

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XVI.

Idea of the
conduct of
the emper-
ors to-
wards the
Christians.

tians, that the magistrates sometimes proceeded with more temper and moderation than is usually consistent with religious zeal, and that they reported, as the impartial result of their judicial inquiry, that the sectaries, who had deserted the established worship, appeared to them sincere in their professions, and blameless in their manners; however they might incur, by their absurd and excessive superstition, the censure of the laws²³.

History, which undertakes to record the transactions of the past, for the instruction of future ages; would ill deserve that honourable office, if she condescended to plead the cause of tyrants, or to justify the maxims of persecution. It must, however, be acknowledged, that the conduct of the emperors who appeared the least favourable to the primitive church, is by no means so criminal as that of modern sovereigns, who have employed the arm of violence and terror against the religious opinions of any part of their subjects. From their reflections, or even from their own feelings, a Charles V. or a Louis XIV. might have acquired a just knowledge of the rights of conscience, of the obligation of faith, and of the innocence of error. But the princes and magistrates of ancient Rome were strangers to those principles which inspired and authorised the inflexible obstinacy of the Christians in the cause of truth, nor could they themselves discover in their own breasts, any motive which would have prompted them to refuse a legal, and as it were a natural, submission to the sacred institutions of their country. The same reason which contributes to alleviate the guilt, must have tended to abate the rigour, of their persecutions. As they were actuated, not by the furious zeal of bigots, but by the temperate policy of legislators, contempt must often have relaxed, and humanity must frequently have suspended the execution of those laws, which they enacted against the humble and obscure followers of Christ. From the general view of their character and motives we might naturally conclude: I. That a considera-

²³ Tertullian (*Apolog.* c. 2.) expatiates on the fair and honourable testimony of Pliny, with much reason, and some declamation.

ble time elapsed before they considered the new sectaries as an object deserving of the attention of government.

II. That in the conviction of any of their subjects who were accused of so very singular a crime, they proceeded with caution and reluctance. III. That they were moderate in the use of punishments; and IV. That the afflicted church enjoyed many intervals of peace and tranquillity. Notwithstanding the careless indifference which the most copious and the most minute of the Pagan writers have shewn to the affairs of the Christians²⁴, it may still be in our power to confirm each of these probable suppositions, by the evidence of authentic facts.

I. By the wise dispensation of Providence, a mysterious veil was cast over the infancy of the church, which, till the faith of the Christians was matured, and their numbers were multiplied, served to protect them not only from the malice but even from the knowledge of the pagan world. The slow and gradual abolition of the Mosaic ceremonies afforded a safe and innocent disguise to the more early proselytes of the Gospel. As they were far the greater part of the race of Abraham, they were distinguished by the peculiar mark of circumcision, offered up their devotions in the Temple of Jerusalem till its final destruction, and received both the Law and the Prophecies, as the genuine inspirations of the Deity. The Gentile converts, who by a spiritual adoption had been associated to the hope of Israel, were likewise confounded under the garb and appearance of Jews²⁵, and as the Polytheists paid less regard to articles of faith than to the external worship, the new sect, which carefully concealed, or faintly announced, its future greatness and ambition, was permitted to shelter itself under the general toleration which was granted to an ancient and celebrated

They neglected the Christians as a sect of Jews.

²⁴ In the various compilation of the Augustan History (a part of which was composed under the reign of Constantine) there are not six lines which relate to the Christians; nor has the diligence of Ziphilin discovered their name in the large history of Dion Cassius.

²⁵ An obscure passage of Suetonius (in Claud. c. 25.) may seem to offer a proof how strangely the Jews and Christians of Rome were confounded with each other.

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people in the Roman empire. It was not long, perhaps, before the Jews themselves, animated with a fiercer zeal and a more jealous faith, perceived the gradual separation of their Nazarene brethren from the doctrine of the synagogue; and they would gladly have extinguished the dangerous heresy in the blood of its adherents. But the decrees of heaven had already disarmed their malice; and though they might sometimes exert the licentious privilege of sedition, they no longer possessed the administration of criminal justice; nor did they find it easy to infuse into the calm breast of a Roman magistrate the rancour of their own zeal and prejudice. The provincial governors declared themselves ready to listen to any accusation that might affect the public safety: but as soon as they were informed, that it was a question not of facts but of words, a dispute relating only to the interpretation of the Jewish laws and prophecies, they deemed it unworthy of the majesty of Rome seriously to discuss the obscure differences which might arise among a barbarous and superstitious people. The innocence of the first Christians was protected by ignorance and contempt; and the tribunal of the pagan magistrate often proved their most assured refuge against the fury of the synagogue²⁶. If indeed we were disposed to adopt the traditions of a too credulous antiquity, we might relate the distant peregrinations, the wonderful achievements, and the various deaths of the twelve apostles; but a more accurate inquiry will induce us to doubt, whether any of those persons who had been witnesses to the miracles of Christ, were permitted, beyond the limits of Palestine, to seal with their blood the truth of their testimony²⁷. From the ordinary term of human life, it may very naturally be pre-

26 See in the xviiith and xxvth chapters of the Acts of the Apostles, the behaviour of Gallio, proconsul of Achaia, and of Festus, procurator of Judca.

27 In the time of Tertullian and Clemens of Alexandria, the glory of martyrdom was confined to St. Peter, St. Paul, and St. James. It was gradually bestowed on the rest of the apostles, by the more recent Greeks, who prudently selected for the theatre of their preaching and sufferings, some remote country beyond the limits of the Roman empire. See Mosheim p. 81. and Tillemont, *Memoires Ecclesiastiques*, tom. i. part iii.

sumed that most of them were deceased before the discontent of the Jews broke out into that furious war, which was terminated only by the ruin of Jerusalem. During a long period, from the death of Christ to that memorable rebellion, we cannot discover any traces of Roman intolerance, unless they are to be found in the sudden, the transient, but the cruel persecution, which was exercised by Nero against the Christians of the capital, thirty-five years after the former, and only two years before the latter, of those great events. The character of the philosophic historian, to whom we are principally indebted for the knowledge of this singular transaction, would alone be sufficient to recommend it to our most attentive consideration.

In the tenth year of the reign of Nero, the capital of the empire was afflicted by a fire which raged beyond the memory or example of former ages²⁸. The monuments of Grecian art and of Roman virtue, the trophies of the Punic and Gallic wars, the most holy temples, and the most splendid palaces, were involved in one common destruction. Of the fourteen regions or quarters into which Rome was divided, four only subsisted entire, three were levelled with the ground, and the remaining seven, which had experienced the fury of the flames, displayed a melancholy prospect of ruin and desolation. The vigilance of government appears not to have neglected any of the precautions which might alleviate the sense of so dreadful a calamity. The Imperial gardens were thrown open to the distressed multitude, temporary buildings were erected for their accommodation, and a plentiful supply of corn and provisions was distributed at a very moderate price²⁹. The most generous policy seemed to have dictated the edicts which regulated the disposition of the streets and the construction of private houses; and as it

The fire
of Rome
under the
reign of
Nero.

²⁸ Tacit. Annal. xv. 38...44. Sueton. in Neron. c. 38. Dion Cassius, l. lxii. p. 1014. Orosius, vii. 7.

²⁹ The price of wheat (probably of the *modius*) was reduced as low as *terni Nummi*; which would be equivalent to about fifteen shillings the English quarter.

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usually happens, in an age of prosperity, the conflagration of Rome, in the course of a few years, produced a new city, more regular and more beautiful than the former. But all the prudence and humanity affected by Nero on this occasion were insufficient to preserve him from the popular suspicion. Every crime might be imputed to the assassin of his wife and mother; nor could the prince, who prostituted his person and dignity on the theatre, be deemed incapable of the most extravagant folly. The voice of rumour accused the emperor as the incendiary of his own capital; and as the most incredible stories are the best adapted to the genius of an enraged people it was gravely reported, and firmly believed, that Nero, enjoying the calamity which he had occasioned, amused himself with singing to his lyre the destruction of ancient Troy³⁰. To divert a suspicion, which the power of despotism was unable to suppress, the emperor resolved to substitute in his own place some fictitious criminals. “With
“this view (continues Tacitus) he inflicted the most ex-
“quisite tortures on those men, who, under the vulgar
“appellation of Christians, were already branded with
“deserved infamy. They derived their name and ori-
“gin from Christ, who in reign of Tiberius had suffer-
“ed death, by the sentence of the procurator Pontius Pi-
“late³¹. For a while, this dire superstition was checked;
“but it again burst forth; and not only spread itself over
“Judæa, the first seat of this mischievous sect, but was
“even introduced into Rome, the common asylum which
“receives and protects, whatever is impure, whatever is
“atrocious. The confessions of those who were seized,

Cruel pun-
ishment
of the
Christians,
as the in-
cendiaries
of the city.

30 We may observe, that the rumour is mentioned by Tacitus with a very becoming distrust and hesitation, whilst it is greedily transcribed by Suetonius, and solemnly confirmed by Dion.

31 This testimony is alone sufficient to expose the anachronism of the Jews, who place the birth of Christ near a century sooner (Basnage, *Histoire des Juifs*, l. v. c. 14, 15.). We may learn from Josephus (*Antiquit.* xviii. 3.), that the procuratorship of Pilate corresponded with the last ten years of Tiberius. A. D. 27....37. As to the particular time of the death of Christ, a very early tradition fixed it to the 25th of March, A. D. 29, under the consulship of the two Gemini (Tertullian *adv. Judæos*, c. 8.)..... This date, which is adopted by Pagi, cardinal Norris, and Le Clerc, seems, at least, as probable as the vulgar æra, which is placed (I know not from what conjectures) four years later.

“ discovered a great multitude of their accomplices, and
 “ they were all convicted, not so much for the crime of
 “ setting fire to the city, as for their hatred of human
 “ kind³². They died in torments, and their torments
 “ were embittered by insult and derision. Some were
 “ nailed on crosses; others sewn up in the skins of wild
 “ beasts, and exposed to the fury of dogs: others again,
 “ smeared over with combustible materials, were used
 “ as torches to illuminate the darkness of the night. The
 “ gardens of Nero were destined for the melancholy spec-
 “ tacle, which was accompanied with a horse race, and
 “ honoured with the presence of the emperor, who mingled
 “ with the populace in the dress and attitude of a chario-
 “ teer. The guilt of the Christians deserved indeed the
 “ most exemplary punishment, but the public abhorrence
 “ was changed into commiseration, from the opinion that
 “ those unhappy wretches were sacrificed, not so much
 “ to the public welfare, as to the cruelty of a jealous ty-
 “ rant³³.” Those who survey with a curious eye the re-
 volutions of mankind, may observe, that the gardens and
 circus of Nero on the Vatican, which were polluted with
 the blood of the first Christians, have been rendered still
 more famous, by the triumph and by the abuse of the per-
 secuted religion. On the same spot³⁴, a temple, which
 far surpasses the ancient glories of the Capitol, has been
 since erected by the Christian Pontiffs, who, deriving
 their claim of universal dominion from an humble fisher-
 man of Galilee, have succeeded to the throne of the Cæ-

³² *Odio humani generis convicti*. These words may either signify the hatred of mankind towards the Christians, or the hatred of the Christians towards mankind. I have preferred the latter sense, as the most agreeable to the style of Tacitus, and to the popular error, of which a precept of the Gospel (See Luke xiv. 26.) had been, perhaps, the innocent occasion. My interpretation is justified by the authority of Lipsius; of the Italian, the French, and the English translators of Tacitus; of Mosheim (p. 102.), of Le Clerc (*Historia Ecclesiast.* p. 427), of Dr. Lardner (*Testimonies*, vol. i. p. 345.), and of the bishop of Gloucester (*Divine Legation*, vol. iii. p. 38.). But as the word *convicti* does not unite very happily with the rest of the sentence, James Gronovius has preferred the reading of *conjuncti*, which is authorised by the valuable MS. of Florence.

³³ Tacit. *Annal.* xv. 44.

³⁴ Nardini *Roma Antica*, p. 487. Donatus de *Româ Antiquâ* l. iii. p. 449.

sars, given laws to the barbarian conquerors of Rome, and extended their spiritual jurisdiction from the coast of the Baltic to the shores of the Pacific Ocean.

But it would be improper to dismiss this account of Nero's persecution, till we have made some observations, that may serve to remove the difficulties with which it is perplexed, and to throw some light on the subsequent history of the church.

Remarks
on the pas-
sage of
Tacitus
relative to
the perse-
cution of
the Chris-
tians by
Nero.

1. The most sceptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus. The former is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted on the Christians, a sect of men who had embraced a new and criminal superstition³⁵. The latter may be proved by the consent of the most ancient manuscripts; by the inimitable character of the style of Tacitus; by his reputation, which guarded his text from the interpolations of pious fraud; and by the purport of his narration, which accused the first Christians of the most atrocious crimes, without insinuating that they possessed any miraculous or even magical powers above the rest of mankind³⁶. 2. Notwithstanding it is probable that Tacitus was born some years before the fire of Rome³⁷, he could derive only from reading and conversation the knowledge of an event which happened during his infancy. Before he gave himself to the Public, he calmly waited till his genius had

35 Sueton. in Nerone, c. 16. The epithet of *malefica*, which some sagacious commentators have translated *magical*, is considered by the more rational Mosheim as only synonymous to the *exitiabilis* of Tacitus.

36 The passage concerning Jesus Christ, which was inserted into the text of Josephus, between the time of Origen and that of Eusebius, may furnish an example of no vulgar forgery. The accomplishment of the prophecies, the virtues, miracles, and resurrection of Jesus, are distinctly related. Josephus acknowledges that he was the Messiah, and hesitates whether he should call him a man. If any doubt can still remain concerning this celebrated passage, the reader may examine the pointed objections of Le Fevre (Havercamp. Joseph. tom. ii. p. 267....273.), the laboured answers of Daubuz (p. 187....232.), and the masterly reply (Bibliothèque Ancienne et Moderne, tom. vii. p. 237....288.) of an anonymous critic, whom I believe to have been the learned Abbé de Longuerue.

37 See the lives of Tacitus by Lipsius and the Abbé de la Bleterie, Dictionnaire de Bayle à l'article TACITE, and Fabricius, Biblioth. Latin. tom. ii. p. 386. Edit. Ernest.

attained its full maturity, and he was more than forty years of age, when a grateful regard for the memory of the virtuous Agricola, extorted from him the most early of those historical compositions which will delight and instruct the most distant posterity. After making a trial of his strength in the life of Agricola and the description of Germany, he conceived, and at length executed, a more arduous work; the history of Rome, in thirty books, from the fall of Nero to the accession of Nerva. The administration of Nerva introduced an age of justice and prosperity, which Tacitus had destined for the occupation of his old age³⁸; but when he took a nearer view of his subject, judging, perhaps, that it was a more honourable, or a less invidious office, to record the vices of past tyrants, than to celebrate the virtues of a reigning monarch, he chose rather to relate, under the form of annals, the actions of the four immediate successors of Augustus. To collect, to dispose, and to adorn a series of fourscore years, in an immortal work, every sentence of which is pregnant with the deepest observations and the most lively images, was an undertaking sufficient to exercise the genius of Tacitus himself during the greatest part of his life. In the last years of the reign of Trajan, whilst the victorious monarch extended the power of Rome beyond its ancient limits, the historian was describing, in the second and fourth books of his annals the tyranny of Tiberius³⁹; and the emperor Hadrian must have succeeded to the throne, before Tacitus, in the regular prosecution of his work, could relate the fire of the capital and the cruelty of Nero towards the unfortunate Christians. At the distance of sixty years, it was the duty of the annalist to adopt the narratives of cotemporaries; but it was natural for the philosopher to indulge himself in the description of the origin, the progress, and the character of the new sect, not so much according to the knowledge or prejudices of the age of Nero, as according to those of the time of Hadrian. 3. Tacitus very frequently trusts

38 Principatum Divi Nervæ, et imperium Trajani, uberiolem securioremque materiam senectuti seposui. Tacit. Hist. i.

39 See Tacit. Annal. ii. 61. iv. 4.

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to the curiosity or reflection of his readers to supply those intermediate circumstances and ideas, which, in his extreme conciseness, he has thought proper to suppress. We may therefore presume to imagine some probable cause which could direct the cruelty of Nero against the Christians of Rome, whose obscurity, as well as innocence, should have shielded them from his indignation, and even from his notice. The Jews, who were numerous in the capital, and oppressed in their own country, were a much fitter object for the suspicions of the emperor and of the people; nor did it seem unlikely that a vanquished nation, who already discovered their abhorrence of the Roman yoke, might have recourse to the most atrocious means of gratifying their implacable revenge. But the Jews possessed very powerful advocates in the palace, and even in the heart of the tyrant; his wife and mistress, the beautiful Poppæa, and a favourite player of the race of Abraham, who had already employed their intercession in behalf of the obnoxious people⁴⁰. In their room it was necessary to offer some other victims, and it might easily be suggested that, although the genuine followers of Moses were innocent of the fire of Rome, there had arisen among them a new and pernicious sect of GALILÆANS, which was capable of the most horrid crimes. Under the appellation of GALILÆANS, two distinctions of men were confounded, the most opposite to each other in their manners and principles; the disciples who had embraced the faith of Jesus of Nazareth⁴¹, and the zealots who had followed the standard of Judas the Gaulonite⁴². The former were the friends, the latter were the enemies,

40 The player's name was Aliturus. Through the same channel Josephus (*de Vita sua*, c. 3.), about two years before, had obtained the pardon and release of some Jewish priests who were prisoners at Rome.

41 The learned Dr. Lardner (*Jewish and Heathen Testimonies*, vol. ii. p. 102, 103.) has proved that the name of Galilæans, was a very ancient, and perhaps, the primitive, appellation of the Christians.

42 Joseph. *Antiquitat.* xviii. 1, 2. Tillemont, *Ruine des Juifs*, p. 742. The sons of Judas were crucified in the time of Claudius. His grandson Eleazar, after Jerusalem was taken, defended a strong fortress with 960 of his most desperate followers. When the battering ram had made a breach, they turned their swords against their wives, their children, and at length against their own breasts. They died to the last man.

of human kind; and the only resemblance between them consisted in the same inflexible constancy, which, in the defence of their cause, rendered them insensible of death and tortures. The followers of Judas, who impelled their countrymen into rebellion, were soon buried under the ruins of Jerusalem; whilst those of Jesus, known by the more celebrated name of Christians, diffused themselves over the Roman empire. How natural was it for Tacitus, in the time of Hadrian, to appropriate to the Christians, the guilt and the sufferings, which he might, with far greater truth and justice, have attributed to a sect whose odious memory was almost extinguished! 4. Whatever opinion may be entertained of this conjecture, (for it is no more than a conjecture), it is evident that the effect, as well as the cause, of Nero's persecution, were confined to the walls of Rome⁴³; that the religious tenets of the Galileans, or Chistians, were never made a subject of punishment, or even of inquiry; and that, as the idea of their sufferings was, for a long time, connected with the idea of cruelty and injustice, the moderation of succeeding princes inclined them to spare a sect, oppressed by a tyrant, whose rage had been usually directed against virtue and innocence.

It is somewhat remarkable, that the flames of war consumed almost at the same time the temple of Jerusalem and the Capitol of Rome⁴⁴; and it appears no less singular, that the tribute which devotion had destined to the former, should have been converted by the power of an assaulting victor to restore and adorn the splendour of the latter⁴⁵. The emperors levied a general capitation

Oppression
of the Jews
and Chris-
tians by
Domitian.

43 See Dodwell. *Paucitat. Mart.* l. xiii. The Spanish Inscription in Gruter, p. 238, No. 9, is a manifest and acknowledged forgery, contrived by that noted impostor Cyriacus of Ancona, to flatter the pride and prejudices of the Spaniards. See Ferrerat, *Histoire d'Espagne*, tom. i. p. 192.

44 The Capitol was burnt during the civil war between Vitellius and Vespasian, the 19th of December, A. D. 69. On the 10th of August, A. D. 70, the temple of Jerusalem was destroyed by the hands of the Jews themselves, rather than by those of the Romans.

45 The new Capitol was dedicated by Domitian. Sueton. in Domitian, c. 5. Plutarch in Poplicola, tom. i. p. 230. Edit. Bryan. The gilding alone cost 12,000 talents (above two millions and a half). It was the opinion of Martial (l. ix. Epigram 3.), that if the emperor had called in his

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tax on the Jewish people; and although the sum assessed on the head of each individual was inconsiderable, the use for which it was designed, and the severity with which it was exacted were considered as an intolerable grievance⁴⁶. Since the officers of the revenue extended their unjust claim to many persons who were strangers to the blood or religion of the Jews, it was impossible that the Christians, who had so often sheltered themselves under the shade of the synagogue, should now escape this rapacious persecution. Anxious as they were to avoid the slightest infection of idolatry, their conscience forbade them to contribute to the honour of that dæmon who had assumed the character of the Capitoline Jupiter. As a very numerous though declining party among the Christians still adhered to the law of Moses, their efforts to dissemble their Jewish origin were detected by the decisive test of circumcision⁴⁷; nor were the Roman magistrates at leisure to inquire into the difference of their religious tenets. Among the Christians, who were brought before the tribunal of the emperor, or, as it seems more probable, before that of the procurator of Judæa, two persons are said to have appeared, distinguished by their extraction, which was more truly noble than that of the greatest monarchs. These were the grandsons of St. Jude the apostle, who himself was the brother of Jesus Christ⁴⁸.

debts, Jupiter himself, even though he had made a general auction of Olympus, would have been unable to pay two shillings in the pound.

46 With regard to the tribute, see Dion Cassius. l. lxvii. p. 1082, with Reinmarus's notes. Spanheim, de Usû Numismatum, tom. ii. p. 571. and Basinge, Histoire des Juifs, l. vii. c. 2.

47 Suetonius (in Domitian. c. 12.) had seen an old man of ninety publicly examined before the procurator's tribunal. This is what Martial calls, *Mentula tributis damnata*.

48 This appellation was at first understood in the most obvious sense, and it was supposed, that the brothers of Jesus were the lawful issue of Joseph and of Mary. A devout respect for the virginity of the mother of God, suggested to the Gnostics, and afterwards to the orthodox Greeks, the expedient of bestowing a second wife on Joseph. The Latins (from the time of Jerome) improved on that hint, asserted the perpetual celibacy of Joseph, and justified by many similar examples the new interpretation that Jude, as well as Simon and James, who are styled the brothers of Jesus Christ, were only his first cousins. See Tillemont, *Mém. Ecclesiast.* tom. i. par. iii. and Beausobre, *Hist. Critique du Manichéisme*, l. ii. c. 2.

Their natural pretensions to the throne of David might perhaps attract the respect of the people, and excite the jealousy of the governor; but the meanness of their garb, and the simplicity of their answers, soon convinced him that they were neither desirous nor capable of disturbing the peace of the Roman empire. They frankly confessed their royal origin, and their near relation to the Messiah; but they disclaimed any temporal views, and professed that his kingdom, which they devoutly expected, was purely of a spiritual and angelic nature. When they were examined concerning their fortune and occupation, they shewed their hands hardened with daily labour, and declared that they derived their whole subsistence from the cultivation of a farm near the village of Cocaba, of the extent of about twenty-four English acres⁴⁹, and of the value of nine thousand drachms, or three hundred pounds sterling. The grandsons of St. Jude were dismissed with compassion and contempt⁵⁰.

But although the obscurity of the house of David might protect them from the suspicions of a tyrant, the present greatness of his own family alarmed the pusillanimous temper of Domitian, which could only be appeased by the blood of those Romans whom he either feared, or hated, or esteemed. Of the two sons of his uncle Flavius Sabinus⁵¹, the elder was soon convicted of treasonable intentions, and the younger, who bore the name of Flavius Clemens, was indebted for his safety to his want of courage and ability⁵². The emperor, for a long time, distinguished so harmless a kinsman by his favour and protection, bestowed on him his own niece

Execution
of Clemens
the consul.

49 Thirty-nine *πλεθρα*, squares of an hundred feet each, which, if strictly computed, would scarcely amount to nine acres. But the probability of circumstances, the practice of other Greek writers, and the authority of M. de Valois, inclined me to believe that the *πλεθρον* is used to express the Roman *jügerum*.

50 Eusebius, iii. 20. The story is taken from Hegesippus.

51 See the death and character of Sabinus in Tacitus (Hist. iii. 74, 75.). Sabinus was the elder brother, and, till the accession of Vespasian, had been considered as the principal support of the Flavian family.

52 Flavius Clementem patrualem suum *contemptissimæ inertie.... ex tenuissimâ suspitione interemit*. Sueton. in Domitian. c. 15.

Domitilla, adopted the children of that marriage to the hope of the succession, and invested their father with the honours of the consulship. But he had scarcely finished the term of his annual magistracy, when on a slight pretence he was condemned and executed; Domitilla was banished to a desolate island on the coast of Campania⁵³; and sentences either of death or of confiscation were pronounced against a great number of persons who were involved in the same accusation. The guilt imputed to their charge was that of *Atheism* and *Jewish manners*⁵⁴; a singular association of ideas, which cannot with any propriety be applied except to the Christians, as they were obscurely and imperfectly viewed by the magistrates and by the writers of that period. On the strength of so probable an interpretation, and too eagerly admitting the suspicions of a tyrant as an evidence of their honourable crime, the church has placed both Clemens and Domitilla among its first martyrs, and has branded the cruelty of Domitian with the name of the second persecution. But this persecution (if it deserves that epithet) was of no long duration. A few months after the death of Clemens, and the banishment of Domitilla, Stephen, a freedman belonging to the latter, who had enjoyed the favour, but who had not surely embraced the faith, of his mistress, assassinated the emperor in his palace⁵⁵. The memory of Domitian was condemned by the senate; his acts were rescinded; his exiles recalled; and under the gentle administration of Nerva, while the innocent were restored to their rank and fortunes, even the most guilty either obtained pardon or escaped punishment⁵⁶.

⁵³ The isle of Pandataria, according to Dion. Bruttius Præsens (apud Euseb. iii. 13,) banishes her to that of Pontia, which was not far distant from the other. That difference, and a mistake, either of Eusebius, or of his transcribers, have given occasion to suppose two Domitillas, the wife and the niece of Clemens. See Tillmont, *Memoires Ecclesiastiques*, tom. ii. p. 224

⁵⁴ Dion, l. lxxvii. p. 1112. If the Bruttius Præsens, from whom it is probable that he collected this account, was the correspondent of Pliny (Epistol. vii. 3.), we may consider him as a contemporary writer.

⁵⁵ Suet. in Domit. c. 17. Philostratus in Vit. Appollon. l. viii.

⁵⁶ Dion, l. lxxviii. p. 1118. Plin. Epistol. iv. 22.

II. About ten years afterwards, under the reign of Trajan, the younger Pliny was intrusted by his friend and master with the government of Bithynia and Pontus. He soon found himself at a loss to determine by what rule of justice or of law he should direct his conduct in the execution of an office the most repugnant to his humanity. Pliny had never assisted at any judicial proceedings against the Christians, with whose name alone he seems to be acquainted; and he was totally uninformed with regard to the nature of their guilt, the method of their conviction, and the degree of their punishment. In this perplexity he had recourse to his usual expedient, of submitting to the wisdom of Trajan an impartial, and in some respects, a favourable account of the new superstition, requesting the emperor, that he would condescend to resolve his doubts, and to instruct his ignorance⁵⁷. The life of Pliny had been employed in the acquisition of learning, and in the business of the world. Since the age of nineteen he had pleaded with distinction in the tribunals of Rome⁵⁸, filled a place in the senate, had been invested with the honours of the consulship, and had formed very numerous connexions with every order of men, both in Italy and in the provinces. From *his* ignorance therefore we may derive some useful information. We may assure ourselves, that when he accepted the government of Bithynia, there were no general laws or decrees of the senate in force against the Christians; that neither Trajan nor any of his virtuous predecessors, whose edicts were received into the civil and criminal jurisprudence, had publicly declared their intentions concerning the new sect; and that whatever proceedings had been carried on against the Christians, there were none of sufficient weight and authority to establish a precedent for the conduct of a Roman magistrate.

⁵⁷ Plin. Epistol. x. 97. The learned Mosheim expresses himself (p. 147. 232.) with the highest approbation of Pliny's moderate and candid temper. Notwithstanding Dr. Lardner's suspicions (see Jewish and Heathen Testimonies. vol. ii. p. 46.), I am unable to discover any bigotry in his language or proceedings.

⁵⁸ Plin. Epist. v. 8. He pleaded his first cause A. D. 81; the year after the famous eruptions of Mount Vesuvius, in which his uncle lost his life.

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Trajan and his successors establish a legal mode of proceeding against them.

The answer of Trajan, to which the Christians of the succeeding age have frequently appealed, discovers as much regard for justice and humanity as could be reconciled with his mistaken notions of religious policy⁵⁹. Instead of displaying the implacable zeal of an inquisitor, anxious to discover the most minute particles of heresy, and exulting in the number of his victims, the emperor expresses much more solicitude to protect the security of the innocent, than to prevent the escape of the guilty. He acknowledges the difficulty of fixing any general plan; but he lays down two salutary rules, which often afforded relief and support to the distressed Christians. Though he directs the magistrates to punish such persons as are legally convicted, he prohibits them, with a very humane inconsistency, from making any inquiries concerning the supposed criminals. Nor was the magistrate allowed to proceed on every kind of information. Anonymous charges the emperor rejects, as too repugnant to the equity of his government; and he strictly requires, for the conviction of those to whom the guilt of Christianity is imputed, the positive evidence of a fair and open accuser. It is likewise probable, that the persons who assumed so invidious an office, were obliged to declare the grounds of their suspicions, to specify (both in respect to time and place) the secret assemblies, which their Christian adversary had frequented, and to disclose a great number of circumstances, which were concealed with the most vigilant jealousy from the eye of the profane. If they succeeded in their prosecution, they were exposed to the resentment of a considerable and active party, to the censure of the more liberal portion of mankind, and to the ignominy which, in every age and country, has attended the character of an informer. If, on the contrary, they failed in their proofs, they incurred the severe and perhaps capital penalty, which, according to a law published by the emperor Hadrian, was inflicted on those who falsely attributed to their fellow-citizens the crime of Christianity.

⁵⁹ Plin. Epistol. x. 98. Tertullian (Apolog. c. 5.) considers this rescript as a relaxation of the ancient penal laws, "quas Trajanus ex parte frustratus est:" and yet Tertullian, in another part of his Apologists, exposes the inconsistency of prohibiting inquiries, and enjoining punishments.

The violence of personal or superstitious animosity might sometimes prevail over the most natural apprehensions of disgrace and danger ; but it cannot surely be imagined, that accusations of so unpromising an appearance were either lightly or frequently undertaken by the Pagan subjects of the Roman empire ⁶⁰.

Popular
clamours.

The expedient which was employed to elude the prudence of the laws, affords a sufficient proof how effectually they disappointed the mischievous designs of private malice or superstitious zeal. In a large and tumultuous assembly the restraints of fear and shame, so forcible on the minds of individuals, are deprived of the greatest part of their influence. The pious Christian, as he was desirous to obtain or to escape the glory of martyrdom, expected, either with impatience or with terror, the stated returns of the public games and festivals. On those occasions, the inhabitants of the great cities of the empire were collected in the circus of the theatre, where every circumstance of the place, as well as of the ceremony contributed to kindle their devotion, and to extinguish their humanity. Whilst the numerous spectators, crowned with garlands, perfumed with incense, purified with the blood of victims, and surrounded with the altars and statues of their tutelar deities, resigned themselves to the enjoyment of pleasures, which they considered as an essential part of their religious worship ; they recollected, that the Christians alone abhorred the gods of mankind, and by their absence and melancholy on these solemn festivals, seemed to insult or to lament the public felicity. If the empire had been afflicted by any recent calamity, by a plague, a famine, or an unsuccessful war ; if the Tyber had, or if the Nile had not risen beyond its banks ; if the earth had shaken, or if the temperate order of the seasons had been interrupted, the superstitious Pagans were convinced, that the crimes and the impiety of the Christians, who were spared by the excessive lenity of the government, had at

⁶⁰ Eusebius (Hist. Ecclesiast. l. iv. c. 9.) has preserved the edict of Hadrian. He has likewise (c. 13.) given us one still more favourable under the name of Antoninus ; the authenticity of which is not so universally allowed. The second Apology of Justin contains some curious particulars relative to the accusations of Christians.

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length provoked the Divine Justice. It was not among a licentious and exasperated populace, that the forms of legal proceedings could be observed; it was not in an amphitheatre, stained with the blood of wild beasts and gladiators, that the voice of compassion could be heard. The impatient clamours of the multitude denounced the Christians as the enemies of gods and men, doomed them to the severest tortures, and venturing to accuse by name some of the most distinguished of the new sectaries, required with irresistible vehemence that they should be instantly apprehended and cast to the lions⁶¹. The provincial governors and magistrates who presided in the public spectacles were usually inclined to gratify the inclinations, and to appease the rage, of the people, by the sacrifice of a few obnoxious victims. But the wisdom of the emperors protected the church from the danger of these tumultuous clamours and irregular accusations, which they justly censured as repugnant both to the firmness and to the equity of their administration. The edicts of Hadrian and of Antoninus Pius expressly declared, that the voice of the multitude should never be admitted as legal evidence to convict or to punish those unfortunate persons who had embraced the enthusiasm of the Christians⁶².

Trials of
the Chris-
tians.

III. Punishment was not the inevitable consequence of conviction, and the Christians, whose guilt was the most clearly proved by the testimony of witnesses, or even by their voluntary confession, still retained in their own power the alternative of life or death. It was not so much the past offence, as the actual resistance, which excited the indignation of the magistrate. He was persuaded that he offered them an easy pardon, since if they consented to cast a few grains of incense upon the altar, they were dismissed from the tribunal in safety and with applause. It was esteemed the duty of a humane judge to endeavour to reclaim, rather than to punish, those delud-

61 See Tertullian (*Apologet.* c. 40.). The acts of the martyrdom of Polycarp exhibit a lively picture of these tumults, which were usually fomented by the malice of the Jews.

62 These regulations are inserted in the above-mentioned edicts of Hadrian and Pius. See the apology of Melito (*apud Euseb.* l. iv. c. 26.).

ed enthusiasts. Varying his tone according to the age, the sex, or the situation of the prisoners, he frequently condescended to set before their eyes every circumstance which could render life more pleasing, or death more terrible ; and to solicit, nay to intreat, them, that they would shew some compassion to themselves, to their families, and to their friends ⁶³. If threats and persuasions proved ineffectual, he had often recourse to violence ; the scourge and the rack were called in to supply the deficiency of argument, and every art of cruelty was employed to subdue such inflexible, and, as it appeared to the Pagans, such criminal, obstinacy. The ancient apologists of Christianity have censured, with equal truth and severity, the irregular conduct of their persecutors, who, contrary to every principle of judicial proceeding, admitted the use of torture, in order to obtain, not a confession, but a denial, of the crime which was the object of their inquiry ⁶⁴. The monks of succeeding ages, who, in their peaceful solitudes, entertained themselves with diversifying the deaths and sufferings of the primitive martyrs, have frequently invented torments of a much more refined and ingenious nature. In particular, it has pleased them to suppose, that the zeal of the Roman magistrates, disdaining every consideration of moral virtue or public decency, endeavoured to seduce those whom they were unable to vanquish, and that by their orders the most brutal violence was offered to those whom they found it impossible to seduce. It is related, that pious females, who were prepared to despise death, were sometimes condemned to a more severe trial, and called upon to determine whether they set a higher value on their religion or on their chastity. The youths to whose licentious embraces they were abandoned, received a solemn exhortation from the judge, to exert their most strenuous

63 See the rescript of Trajan, and the conduct of Pliny. The most authentic acts of the martyrs abound in these exhortations.

64 In particular see Tertullian (*Apolog. c. 2, 3.*), and Lactantius (*Institut. Divin. v. 9.*). Their reasonings are almost the same ; but we may discover, that one of these apologists had been a lawyer, and the other a rhetorician.

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Humanity
of the Ro-
man ma-
gistrates.

efforts to maintain the honour of Venus against the impious virgin who refused to burn incense on her altars..... Their violence however was commonly disappointed, and the seasonable interposition of some miraculous power preserved the chaste spouses of Christ from the dishonour even of an involuntary defeat. We should not indeed neglect to remark, that the more ancient as well as authentic memorials of the church are seldom polluted with these extravagant and indecent fictions⁶⁵.

The total disregard of truth and probability in the representation of these primitive martyrdoms was occasioned by a very natural mistake. The ecclesiastical writers of the fourth or fifth centuries ascribed to the magistrates of Rome the same degree of implacable and unrelenting zeal which filled their own breasts against the heretics or the idolaters of their own times. It is not improbable that some of those persons who were raised to the dignities of the empire, might have imbibed the prejudices of the populace, and that the cruel disposition of others might occasionally be stimulated by motives of avarice or of personal resentment⁶⁶. But it is certain, and we may appeal to the grateful confessions of the first Christians, that the greatest part of those magistrates who exercised in the provinces the authority of the emperor, or of the senate, and to whose hands alone the jurisdiction of life and death was intrusted, behaved like men of polished manners and liberal educations, who respected the rules of justice, and who were conversant with the precepts of philosophy. They frequently declined the odious task of persecution, dismissed the charge with contempt, or suggested to the accused Christian some legal evasion, by which he might elude the severity of the

65 See two instances of this kind of torture in the *Acta Sincera Martyrum*, published by Ruinart, p. 160. 399. Jerome, in his *Légend of Paul the Hermit*, tells a strange story of a young man, who was chained naked on a bed of flowers, and assaulted by a beautiful and wanton courtesan. He quelled the rising temptation by biting off his tongue.

66 The conversion of his wife provoked Claudius Herminianus, governor of Cappadocia, to treat the Christians with uncommon severity. Tertulian ad Scapulam, c. 3.



laws ⁶⁷. Whenever they were invested with a discretionary power ⁶⁸, they used it much less for the oppression, than for the relief and benefit of the afflicted church..... They were far from condemning all the Christians who were accused before their tribunal, and very far from punishing with death all those who were convicted of an obstinate adherence to the new superstition. Contenting themselves, for the most part, with the milder chastisements of imprisonment, exile, or slavery in the mines ⁶⁹, they left the unhappy victims of their justice some reason to hope, that a prosperous event, the accession, the marriage, or the triumph of an emperor, might speedily restore them by a general pardon to their former state. The martyrs devoted to immediate execution by the Roman magistrates appear to have been selected from the most opposite extremes. They were either bishops and presbyters, the persons the most distinguished among the Christians by their rank and influence, and whose example might strike terror into the whole sect ⁷⁰; or else they were the meanest and most abject among them, particularly those of the servile condition whose lives were esteemed of little value, and whose sufferings were viewed by the ancients with too careless an indifference ⁷¹. The learned

Inconsiderable number of martyrs.

67 Tertullian, in his epistle to the governor of Africa, mentions several remarkable instances of lenity and forbearance, which had happened within his knowledge.

68 Neque enim in universum aliquid quod quasi certam formam habeat, constitui potest: an expression of Trajan, which gave a very great latitude to the governors of provinces.

69 In Metalla damnamur, in insulas relegemur. Tertullian. Apolog. c. 12. The mines of Numidia contained nine bishops, with a proportionable number of their clergy and people, to whom Cyprian addressed a pious epistle of praise and comfort. See Cyprian. Epistol. 76, 77.

70 Though we cannot receive with entire confidence, either the epistles, or the acts, of Ignatius, (they may be found in the 2d volume of the Apostolic Fathers), yet we may quote that bishop of Antioch as one of these *exemplary* martyrs. He was sent in chains to Rome as a public spectacle; and when he arrived at Troas, he received the pleasing intelligence, that the persecution of Antioch was already at an end.

71 Among the martyrs of Lyons (Euseb. l. v. c. 1.), the slave Blandina was distinguished by more exquisite tortures. Of the five martyrs so much celebrated in the acts of Felicitas and Perpetua, two were of a servile, and two others of a very mean, condition.

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Origen, who, from his experience as well as reading, was intimately acquainted with the history of the Christians, declares, in the most express terms, that the number of martyrs was very inconsiderable⁷². His authority would alone be sufficient to annihilate that formidable army of martyrs, whose relics, drawn for the most part from the catacombs of Rome, have replenished so many churches⁷³, and whose marvellous achievements have been the subject of so many volumes of Holy Romance⁷⁴. But the general assertion of Origen may be explained and confirmed by the particular testimony of his friend Dionysius, who, in the immense city of Alexandria, and under the rigorous persecution of Decius, reckons only ten men and seven women who suffered for the profession of the Christian name⁷⁵.

Example
of Cyprian
bishop of
Carthage.

During the same period of persecution, the zealous, the eloquent, the ambitious Cyprian governed the church, not only of Carthage, but even of Africa. He possessed every quality which could engage the reverence of the faithful, or provoke the suspicions and resentment of the Pagan magistrates. His character as well as his station

⁷² Origen. advers. Celsum, l. iii. p. 116. His words deserve to be transcribed. "Ολιγοὶ κατὰ καιρὸς, καὶ σφοδρὰ ευαριθμητοὶ περὶ τῶν Χριστιανῶν θύσεως τεθνηκασί."

⁷³ If we recollect that *all* the Plebeians of Rome were not Christians, and that all the Christians were not saints and martyrs, we may judge with how much safety religious honours can be ascribed to bones or urns, indiscriminately taken from the public burial-place. After ten centuries of a very free and open trade, some suspicions have arisen among the more learned catholics. They now require, as a proof of sanctity and martyrdom, the letters B. M. a viol full of red liquor, supposed to be blood, or the figure of a palm-tree. But the two former signs are of little weight, and with regard to the last, it is observed by the critics, 1. That the figure, as it is called, of a palm, is perhaps a cypress, and perhaps only a stop, the flourish of a corolla, used in the monumental inscriptions. 2. That the palm was the symbol of victory among the Pagans. 3. That among the Christians it served as the emblem, not only of martyrdom, but in general of a joyful resurrection. See the epistle of P. Mabillon, on the worship of unknown saints, and Muratori sopra le Antichità Italiane, Dissertat. lviii.

⁷⁴ As a specimen of these legends, we may be satisfied with 10,000 Christian soldiers crucified in one day, either by Trajan or Hadrian, on mount Ararat. See Baronius ad Martyrologium Romanum. Tillemont, Mem. Ecclesiast. tom. ii. part ii. p. 438. and Geddes's Miscellanies, vol. ii. p. 203. The abbreviation of MIL. which may signify either *soldiers* or *thousands*, is said to have occasioned some extraordinary mistakes.

⁷⁵ Dionysius ap. Euseb. l. vii c. 41. One of the seventeen was likewise accused of robbery.

seemed to mark out that holy prelate as the most distinguished object of envy and of danger⁷⁶. The experience, however, of the life of Cyprian, is sufficient to prove, that our fancy has exaggerated the perilous situation of a Christian bishop; and that the dangers to which he was exposed were less imminent than those which temporal ambition is always prepared to encounter in the pursuit of honours. Four Roman emperors, with their families, their favourites, and their adherents, perished by the sword in the space of ten years, during which, the bishop of Carthage guided by his authority and eloquence the counsels of the African church. It was only in the third year of his administration, that he had reason, during a few months, to apprehend the severe edicts of Decius, the vigilance of the magistrate, and the clamours of the multitude, who loudly demanded, that Cyprian, the leader of the Christians, should be thrown to the lions. Prudence suggested the necessity of a temporary retreat, and the voice of prudence was obeyed. He withdrew himself into an obscure solitude, from whence he could maintain a constant correspondence with the clergy and people of Carthage; and concealing himself till the tempest was past, he preserved his life, without relinquishing either his power or his reputation. His extreme caution did not however escape the censure of the more rigid Christians who lamented, or the reproaches of his personal enemies who insulted, a conduct which they considered as a pusillanimous and criminal desertion of the most sacred duty⁷⁷. The propriety of reserving himself for the future exigencies of the church, the example of several holy bishops⁷⁸, and the divine admonitions which, as he de-

His danger
and flight.

76 The letters of Cyprian exhibit a very curious and original picture, both of the *man* and of the *times*. See likewise the two lives of Cyprian, composed with equal accuracy, though with very different views; the one by Le Clerc (Bibliothèque Universelle, tom. xii. p. 208....378.), the other by Tillemont, *memoires Ecclesiastiques*. tom. iv. part i. p. 76....459.

77 See the polite but severe epistle of the clergy of Rome, to the bishop of Carthage (Cyprian, Epist. 8, 9.). Pontius labours with the greatest care and diligence to justify his master against the general censure.

78 In particular those of Dionysius of Alexandria, and Gregory Thaumaturgus of Nero-Cæsarea. See Euseb. *Hist. Ecclesiast.* l. vi. c. 40, and *Memoires de Tillemont*, tom. iv. part ii. p. 685.

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clares himself, he frequently received in visions and ecstasies, were the reasons alleged in his justification⁷⁹. But his best apology may be found in the cheerful resolution, with which, about eight years afterwards, he suffered death in the cause of religion. The authentic history of his martyrdom has been recorded with unusual candour and impartiality. A short abstract therefore of its most important circumstances will convey the clearest information of the spirit, and of the forms, of the Roman persecutions⁸⁰.

A. D. 257.
His banishment.

When Valerian was consul for the third, and Gallienus for the fourth, time; Paternus, proconsul of Africa, summoned Cyprian to appear in his private council-chamber. He there acquainted him with the Imperial mandate which he had just received⁸¹, that those who had abandoned the Roman religion, should immediately return to the practice of the ceremonies of their ancestors. Cyprian replied without hesitation, that he was a Christian and a bishop, devoted to the worship of the true and only Deity, to whom he offered up his daily supplications for the safety and prosperity of the two emperors, his lawful sovereigns. With modest confidence he pleaded the privilege of a citizen, in refusing to give any answer to some invidious and indeed illegal questions which the proconsul had proposed. A sentence of banishment was pronounced as the penalty of Cyprian's disobedience; and he was conducted without delay to Curubis, a free and maritime city of Zeugitania, in a pleasant situation, a fertile territory, and at the distance of about forty miles from Carthage⁸². The exiled bishop enjoyed the con-

79 See Cyprian, Epist. 16. and his life by Pontius.

80 We have an original life of Cyprian by the deacon Pontius, the companion of his exile, and the spectator of his death; and we likewise possess the ancient proconsular acts of his martyrdom. These two relations are consistent with each other, and with probability; and what is somewhat remarkable, they are both unstilled by any miraculous circumstances.

81 It should seem that these were circular orders, sent at the same time to all the governors. Dionysius (ap. Euseb. l. vii. c. 11.) relates the history of his own banishment from Alexandria, almost in the same manner. But as he escaped and survived the persecution, we must account him either more or less fortunate than Cyprian.

82 See Plin. Hist. Natur. v. 3. Cellarius, Geograph. Antiq. part. iii. p. 96. Shaw's Travels, p. 90.; and for the adjacent country (which is ter-

veniences of life and the consciousness of virtue. His reputation was diffused over Africa and Italy; an account of his behaviour was published for the edification of the Christian world⁸³; and his solitude was frequently interrupted by the letters, the visits, and the congratulations of the faithful. On the arrival of a new proconsul in the province, the fortune of Cyprian appeared for some time to wear a still more favourable aspect. He was recalled from banishment; and though not yet permitted to return to Carthage, his own gardens in the neighbourhood of the capital were assigned for the place of his residence⁸⁴.

At length, exactly one year⁸⁵ after Cyprian was first apprehended, Galerius Maximus, proconsul of Africa, received the Imperial warrant for the execution of the Christian teachers. The bishop of Carthage was sensible that he should be singled out for one of the first victims; and the frailty of nature tempted him to withdraw himself by a secret flight, from the danger and the honour of martyrdom: but soon recovering that fortitude which his character required, he returned to his gardens, and patiently expected the ministers of death. Two officers of rank, who were intrusted with that commission, placed Cyprian between them in a chariot: and as the proconsul was not then at leisure, they conducted him, not to a prison, but to a private house in Carthage, which belonged to one of them. An elegant supper was provided for the entertainment of the bishop, and his Christian friends were permitted for the last time to enjoy his society, whilst the streets were filled with a multitude of the faith-

His con-
demnation.

minated by cape Bona, or the promontory of Mercury), l'Afrique de Mar-mol. tom. ii. p. 494. There are the remains of an aqueduct, near Curubis, or Curbis, at present altered into Gurbes; and Dr. Shaw read an inscription, which styles that city, *Colonia Fulvia*. The deacon Pontius (in Vit. Cyprian. c. 12.) calls it "Apricum et competentem locum, hospitium pro voluntate secretum, et quicquid apponi eis ante promissum est, qui regnum et justitiam Dei quærunt."

83 See Cyprian. Epistol. 77. Edit Fell.

84 Upon his conversion, he had sold those gardens for the benefit of the poor. The indulgence of God (most probably the liberality of some Christian friend) restored them to Cyprian. See Pontius, c. 15.

85 When Cyprian, a twelvemonth before, was sent into exile, he dreamt that he should be put to death the next day. The event made it necessary to explain that word as signifying a year. Pontius, c. 12.

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ful, anxious and alarmed at the approaching fate of their spiritual father⁸⁶. In the morning he appeared before the tribunal of the proconsul, who, after informing himself of the name and situation of Cyprian, commanded him to offer sacrifice, and pressed him to reflect on the consequences of his disobedience. The refusal of Cyprian was firm and decisive; and the magistrate, when he had taken the opinion of his council, pronounced with some reluctance the sentence of death. It was conceived in the following terms: "That Thascius Cyprianus should be immediately beheaded, as the enemy of the gods of Rome, and as the chief and ringleader of a criminal association, which he had seduced into an impious resistance against the laws of the most holy emperors, Valerian and Gallienus⁸⁷." The manner of his execution was the mildest and least painful that could be inflicted on a person convicted of any capital offence: nor was the use of torture admitted to obtain from the bishop of Carthage either the recantation of his principles, or the discovery of his accomplices.

His martyrdom.

As soon as the sentence was proclaimed, a general cry of "We will die with him," arose at once among the listening multitude of Christians who waited before the palace gates. The generous effusions of their zeal and affection were neither serviceable to Cyprian nor dangerous to themselves. He was led away under a guard of tribunes and centurions, without resistance and without insult, to the place of his execution, a spacious and level plain near the city, which was already filled with great numbers of spectators. His faithful presbyters and deacons were permitted to accompany their holy bishop. They assisted him in laying aside his upper garment, spread linen on the ground to catch the precious relics of his blood, and received his orders to bestow five-and-twenty pieces of

⁸⁶ Pontius (c. 15.) acknowledges that Cyprian, with whom he supped, passed the night *custodiâ delicatâ*. The bishop exercised a last and very proper act of jurisdiction, by directing that the younger females, who watched in the street, should be removed from the dangers and temptations of a nocturnal crowd. Act. Proconsularia, c. 2.

⁸⁷ See the original sentence in the Acts, c. 4. and in Pontius, c. 17. The latter expresses it in a more rhetorical manner.

gold on the executioner. The martyr then covered his face with his hands, and at one blow his head was separated from his body. His corpse remained during some hours exposed to the curiosity of the Gentiles: but in the night it was removed, and transported in a triumphal procession and with a splendid illumination to the burial-place of the Christians. The funeral of Cyprian was publicly celebrated without receiving any interruption from the Roman magistrates; and those among the faithful who had performed the last offices to his person and his memory, were secure from the danger of inquiry or of punishment. It is remarkable, that of so great a multitude of bishops in the province of Africa, Cyprian was the first who was esteemed worthy to obtain the crown of martyrdom⁸⁸.

It was in the choice of Cyprian either to die a martyr or to live an apostate: but on that choice depended the alternative of honour or infamy. Could we suppose that the bishop of Carthage had employed the profession of the Christian faith only as the instrument of his avarice or ambition, it was still incumbent on him to support the character which he had assumed⁸⁹; and, if he possessed the smallest degree of manly fortitude, rather to expose himself to the most cruel tortures, than by a single act to exchange the reputation of a whole life, for the abhorrence of his Christian brethren and the contempt of the Gentile world. But if the zeal of Cyprian was supported by the sincere conviction of the truth of those doctrines which he preached, the crown of martyrdom must have appeared to him as an object of desire rather than of terror. It is not easy to extract any distinct ideas from the vague though eloquent declamations of the Fathers, or to ascertain the degree of immortal glory and happiness which they confidently promised to those who were so fortunate

Various incitements to martyrdom.

⁸⁸ Pontius, c. 19. M. de Tillemont (*Memoires*, tom. iv. part. i. p. 450. note 50.) is not pleased with so positive an exclusion of any former martyrs of the episcopal rank.

⁸⁹ Whatever opinion we may entertain of the character or principles of Thomas Becket, we must acknowledge that he suffered death with a constancy not unworthy of the primitive martyrs. See Lord Lyttleton's *History of Henry II.* vol. ii. p. 592, &c.

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as to shed their blood in the cause of religion⁹⁰. They inculcated with becoming diligence, that the fire of martyrdom supplied every defect and expiated every sin; that while the souls of ordinary Christians were obliged to pass through a slow and painful purification, the triumphant sufferers entered into the immediate fruition of eternal bliss, where in the society of the patriarchs, the apostles, and the prophets, they reigned with Christ, and acted as his assessors in the universal judgment of mankind. The assurance of a lasting reputation upon earth, a motive so congenial to the vanity of human nature, often served to animate the courage of the martyrs. The honours which Rome or Athens bestowed on those citizens who had fallen in the cause of their country, were cold and unmeaning demonstrations of respect, when compared with the ardent gratitude and devotion which the primitive church expressed towards the victorious champions of the faith. The annual commemoration of their virtues and sufferings was observed as a sacred ceremony, and at length terminated in religious worship. Among the Christians who had publicly confessed their religious principles, those, who (as it very frequently happened) had been dismissed from the tribunal or the prisons of the Pagan magistrates, obtained such honours as were justly due to their imperfect martyrdom, and their generous resolution. The most pious females courted the permission of imprinting kisses on the fetters which they had worn, and on the wounds which they had received. Their persons were esteemed holy, their decisions were admitted with deference, and they too often abused, by their spiritual pride and licentious manners, the pre-eminence which their zeal and intrepidity had acquired⁹¹. Distinctions like these, whilst

⁹⁰ See in particular the treatise of Cyprian de Lapsis, p. 87....98. Edit. Fell. The learning of Dodwell (Dissert. Cyprianic. xii, xiii.), and the ingenuity of Middleton (Free Enquiry, p. 162, &c.), have left scarcely any thing to add concerning the merit, the honours, and the motives of the martyrs.

⁹¹ Cyprian. Epistol. 5, 6, 7. 22. 24. and de Unitat. Ecclesiæ. The number of pretended martyrs has been very much multiplied, by the custom which was introduced of bestowing that honourable name on confessors.

they display the exalted merit, betray the inconsiderable number of those who suffered, and of those who died for the profession of Christianity.

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The sober discretion of the present age will more readily censure than admire, but can more easily admire than imitate, the fervour of the first Christians, who, according to the lively expression of Sulpicius Severus, desired martyrdom with more eagerness than his own contemporaries solicited a bishopric⁹². The epistles which Ignatius composed as he was carried in chains through the cities of Asia, breathe sentiments the most repugnant to the ordinary feelings of human nature. He earnestly beseeches the Romans, that when he should be exposed in the amphitheatre, they would not, by their kind but unseasonable intercession, deprive him of the crown of glory; and he declares his resolution to provoke and irritate the wild beasts which might be employed as the instruments of his death⁹³. Some stories are related of the courage of martyrs, who actually performed what Ignatius had intended; who exasperated the fury of the lions, pressed the executioner to hasten his office, cheerfully leaped into the fires which were kindled to consume them, and discovered a sensation of joy and pleasure in the midst of the most exquisite tortures. Several examples have been preserved of a zeal impatient of those restraints which the emperors had provided for the security of the church. The Christians sometimes supplied by their voluntary declaration the want of an accuser, rudely disturbed the public service of Paganism⁹⁴, and rushing in crowds round the tribunal of the magistrates,

Ardour of
the first
Christians.

92 *Certatim gloriosa in certamina ruebatur; multique avidius tum martyria gloriosis mortibus querebantur, quam nunc Episcopatus pravis ambitionibus appetuntur.* Sulpicius Severus, l. ii. He might have omitted the word *nunc*.

93 See Epist. ad Roman. c. 4, 5. ap. Patres Apostol. tom. ii. p. 27. It suited the purpose of Bishop Pearson (see *Vindiciæ Ignatianæ*, part. ii. c. 9.) to justify by a profusion of examples and authorities, the sentiments of Ignatius.

94 The story of Polyeuctes, on which Corneille has founded a very beautiful tragedy, is one of the most celebrated, though not perhaps the most authentic, instances of this excessive zeal. We should observe, that the 60th canon of the council of Illiberis refuses the title of martyrs to those who exposed themselves to death, by publicly destroying the idols.

called upon them to pronounce and to inflict the sentence of the law. The behaviour of the Christians was too remarkable to escape the notice of the ancient philosophers; but they seem to have considered it with much less admiration than astonishment. Incapable of conceiving the motives which sometimes transported the fortitude of believers beyond the bounds of prudence or reason, they treated such an eagerness to die as the strange result of obstinate despair, of stupid insensibility, or of superstitious phrenzy⁹⁵. "Unhappy men," exclaimed the proconsul Antoninus to the Christians of Asia, "unhappy men, if you are thus weary of your lives, is it so difficult for you to find ropes and precipices⁹⁶?" He was extremely cautious (as it is observed by a learned and pious historian) of punishing men who had found no accusers but themselves, the Imperial laws not having made any provision for so unexpected a case: condemning therefore a few, as a warning to their brethren, he dismissed the multitude with indignation and contempt⁹⁷. Notwithstanding this real or affected disdain, the intrepid constancy of the faithful was productive of more salutary effects on those minds which nature or grace had disposed for the easy reception of religious truth. On these melancholy occasions, there were many among the Gentiles who pitied, who admired, and who were converted. The generous enthusiasm was communicated from the sufferer to the spectators; and the blood of martyrs, according to a well-known observation, became the seed of the church.

But although devotion had raised, and eloquence continued to inflame, this fever of the mind, it insensibly gave way to the more natural hopes and fears of the human heart, to the love of life, the apprehension of pain,

⁹⁵ See Epictetus, l. iv. c. 7. (though there is some doubt whether he alludes to the Christians), Marcus Antoninus de Rebus suis, l. xi. c. 3. Lucian in Peregrin.

⁹⁶ Tertullian ad Scapul. c. v. The learned are divided between three persons of the same name, who were all proconsuls of Asia. I am inclined to ascribe this story to Antoninus Pius, who was afterwards emperor; and who may have governed Asia, under the reign of Trajan.

⁹⁷ Mosheim, de Rebus Christ. ante Constantin. p. 235.

and the horror of dissolution. The more prudent rulers of the Church found themselves obliged to restrain the indiscreet ardour of their followers, and to distrust a constancy which too often abandoned them in the hour of trial⁹⁸. As the lives of the faithful became less mortified and austere, they were every day less ambitious of the honours of martyrdom; and the soldiers of Christ, instead of distinguishing themselves by voluntary deeds of heroism, frequently deserted their post, and fled in confusion before the enemy whom it was their duty to resist. There were three methods, however, of escaping the flames of persecution, which were not attended with an equal degree of guilt: the first indeed was generally allowed to be innocent; the second was of a doubtful, or at least of a venial nature; but the third implied a direct and criminal apostacy from the Christian faith.

I. A modern inquisitor would hear with surprise, that whenever an information was given to a Roman magistrate of any person within his jurisdiction who had embraced the sect of the Christians, the charge was communicated to the party accused, and that a convenient time was allowed him to settle his domestic concerns, and to prepare an answer to the crime which was imputed to him⁹⁹. If he entertained any doubt of his own constancy, such a delay afforded him the opportunity of preserving his life and honour by flight, of withdrawing himself into some obscure retirement or some distant province, and of patiently expecting the return of peace and security. A measure so consonant to reason was soon authorized by the advice and example of the most holy prelates; and seems to have been censured by few, except by the Montanists, who deviated into heresy by their strict and obstinate adherence to the rigour of ancient discipline¹⁰⁰.

Three methods of escaping martyrdom.

98 See the Epistle of the Church of Smyrna. ap. Euseb. Hist. Eccles. l. iv. c. 15.

99 In the second apology of Justin, there is a particular and very curious instance of this legal delay. The same indulgence was granted to accused Christians, in the persecution of Decius; and Cyprian (*de Lapsis*) expressly mentions the "*Dies negantibus præstitutus*."

100 Tertullian considers flight from persecution, as an imperfect, but very criminal, apostacy, as an impious attempt to elude the will of God, &c. &c. He has written a treatise on this subject, (see p. 536. 544. Edit.

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II. The provincial governors, whose zeal was less prevalent than their avarice, had countenanced the practice of selling certificates (or libels as they are called), which attested, that the persons therein mentioned had complied with the laws, and sacrificed to the Roman deities. By producing these false declarations, the opulent and timid Christians were enabled to silence the malice of an informer, and to reconcile in some measure their safety with their religion. A slight penance atoned for this profane dissimulation¹⁰¹. III. In every persecution there were great numbers of unworthy Christians, who publicly disowned or renounced the faith which they had professed; and who confirmed the sincerity of their abjuration, by the legal acts of burning incense or of offering sacrifices. Some of these apostates had yielded on the first menace or exhortation of the magistrate; whilst the patience of others had been subdued by the length and repetition of tortures. The affrighted countenances of some betrayed their inward remorse, while others advanced with confidence and alacrity to the altars of the gods¹⁰². But the disguise, which fear had imposed, subsisted no longer than the present danger. As soon as the severity of the persecution was abated, the doors of the churches were assailed by the returning multitude of penitents, who detested their idolatrous submission, and who solicited with equal ardour, but with various success, their re-admission into the society of Christians¹⁰³.

Rigalt.), which is filled with the wildest fanaticism, and the most incoherent declamation. It is, however, somewhat remarkable, that Tertullian did not suffer martyrdom himself.

101 The *Libellatici*, who are chiefly known by the writings of Cyprian, are described with the utmost precision, in the copious commentary of Mosheim, p. 483...489.

102 Plin. Epistol. x. 97. Dionysius Alexandrin. ap. Euseb. l. vi. c. 41. Ad prima statim verba minantis inimici maximus fratrum numerus fidem suam prodidit: nec prostratus est persecutionis impetu, sed voluntario lapsu seipsam prostravit. Cyprian. Opera, p. 89. Among these deserters were many priests, and even bishops.

103 It was on this occasion that Cyprian wrote his treatise De Lapsis, and many of his epistles. The controversy concerning the treatment of penitent apostates, does not occur among the Christians of the preceding century. Shall we ascribe this to the superiority of their faith and courage, or to our less intimate knowledge of their history?

IV. Notwithstanding the general rules, established for the conviction and punishment of the Christians, the fate of those sectaries, in an extensive and arbitrary government, must still, in a great measure, have depended on their own behaviour, the circumstances of the times, and the temper of their supreme as well as subordinate rulers. Zeal might sometimes provoke, and prudence might sometimes avert or assuage, the superstitious fury of the Pagans. A variety of motives might dispose the provincial governors either to enforce or to relax the execution of the laws; and of these motives, the most forcible was their regard not only for the public edicts, but for the secret intentions of the emperor, a glance from whose eye was sufficient to kindle or to extinguish the flames of persecution. As often as any occasional severities were exercised in the different parts of the empire, the primitive Christians lamented and perhaps magnified their own sufferings; but the celebrated number of *ten* persecutions has been determined by the ecclesiastical writers of the fifth century, who possessed a more distinct view of the prosperous or adverse fortunes of the church, from the age of Nero to that of Diocletian. The ingenious parallels of the *ten* plagues of Egypt, and of the *ten* horns of the Apocalypse, first suggested this calculation to their minds; and in their application of the faith of prophecy to the truth of history, they were careful to select those reigns which were indeed the most hostile to the Christian cause¹⁰⁴. But these transient persecutions served only to revive the zeal, and to restore the discipline of the faithful: and the moments of extraordinary rigour were compensated by much longer intervals of peace and security. The indifference of some princes, and the indulgence of others, permitted the Christians to enjoy, though not perhaps a legal, yet an actual and public, toleration of their religion.

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Alternatives of severity and toleration.

The ten persecutions.

The apology of Tertullian contains two very ancient, very singular, but at the same time very suspicious in-

Supposed edicts of Tiberius and Marcus Antoninus.

104 See Mosheim, p. 97. Sulpicius Severus was the first author of this computation; though he seemed desirous of reserving the tenth and greatest persecution for the coming of the Antichrist.

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stances of Imperial clemency ; the edicts published by Tiberius and by Marcus Antoninus, and designed not only to protect the innocence of the Christians, but even to proclaim those stupendous miracles which had attested the truth of their doctrine. The first of these examples is attended with some difficulties which might perplex the sceptical mind ¹⁰⁵. We are required to believe, *that* Pontius Pilate informed the emperor of the unjust sentence of death which he had pronounced against an innocent, and, as it appeared, a divine, person ; and that, without acquiring the merit, he exposed himself to the danger, of martyrdom ; *that* Tiberius, who avowed his contempt for all religion, immediately conceived the design of placing the Jewish Messiah among the gods of Rome ; *that* his servile senate ventured to disobey the commands of their master ; *that* Tiberius, instead of resenting their refusal, contented himself with protecting the Christians from the severity of the laws, many years before such laws were enacted, or before the church had assumed any distinct name or existence ; and lastly, *that* the memory of this extraordinary transaction was preserved in the most public and authentic records, which escaped the knowledge of the historians of Greece and Rome, and were only visible to the eyes of an African Christian, who composed his apology one hundred and sixty years after the death of Tiberius. The edict of Marcus Antoninus is supposed to have been the effect of his devotion and gratitude, for the miraculous deliverance which he had obtained in the Marcomannic war. The distress of the legions, the seasonable tempest of rain and hail, of thunder and of lightning, and the dismay and defeat of the barbarians, have been celebrated by the eloquence of several Pagan writers. If there were any Christians in that army, it was natural that they should ascribe some

105 The testimony given by Pontius Pilate is first mentioned by Justin. The successive improvements which the story has acquired (as it passed through the hands of Tertullian, Eusebius, Epiphanius, Chrisostom, Orosius, Gregory of Tours, and the authors of the several editions of the acts of Pilate) are very fairly stated by Dom. Calmet, *Dissertat. sur l'Ecriture*, tom. iii. p. 651, &c.

merit to the fervent prayers, which, in the moment of danger, they had offered up for their own and the public safety. But we are still assured by monuments of brass and marble, by the Imperial medals, and by the Antonine column, that neither the prince nor the people entertained any sense of this signal obligation, since they unanimously attribute their deliverance to the providence of Jupiter, and to the interposition of Mercury. During the whole course of his reign, Marcus despised the Christians as a philosopher, and punished them as a sovereign¹⁰⁶.

By a singular fatality, the hardships which they had endured under the government of a virtuous prince, immediately ceased on the accession of a tyrant, and as none except themselves had experienced the injustice of Marcus, so they alone were protected by the lenity of Commodus. The celebrated Marcia, the most favoured of his concubines, and who at length contrived the murder of her Imperial lover, entertained a singular affection for the oppressed church; and though it was impossible that she could reconcile the practice of vice with the precepts of the Gospel, she might hope to atone for the frailties of her sex and profession, by declaring herself the patroness of the Christians¹⁰⁷. Under the gracious protection of Marcia, they passed in safety the thirteen years of a cruel tyranny; and when the empire was established in the house of Severus, they formed a domestic but more honourable connexion with the new court. The emperor was persuaded, that, in a dangerous sickness, he had derived some benefit, either spiritual or physical, from the holy oil, with which one of his slaves had anointed him. He always treated with peculiar distinction several persons of both sexes who had embraced the new religion. The nurse as well as the preceptor of Caracalla were Christians; and if that young prince ever betrayed a sentiment

State of
the Chris-
tians in the
reigns of
Commo-
dus and
Severus.
A. D. 180.

¹⁰⁶ On this miracle, as it is commonly called, of the thundering legion, see the admirable criticism of Mr. Moyle, in his Works, vol. ii. p. 81.... 390.

¹⁰⁷ Dion Cassius, or rather his abbreviator Xiphilin, l. lxxii. p. 1206. Mr. Moyle (p. 266.) has explained the condition of the church under the reign of Commodus.

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A. D. 198.

of humanity, it was occasioned by an incident, which, however trifling, bore some relation to the cause of Christianity¹⁰⁸. Under the reign of Severus, the fury of the populace was checked; the rigour of ancient laws was for some time suspended; and the provincial governors were satisfied with receiving an annual present from the churches within their jurisdiction, as the price, or as the reward, of their moderation¹⁰⁹. The controversy concerning the precise time of the celebration of Easter armed the bishops of Asia and Italy against each other, and was considered as the most important business of this period of leisure and tranquillity¹¹⁰. Nor was the peace of the church interrupted, till the increasing numbers of proselytes seem at length to have attracted the attention, and to have alienated the mind, of Severus. With the design of restraining the progress of Christianity, he published an edict, which, though it was designed to affect only the new converts, could not be carried into strict execution, without exposing to danger and punishment the most zealous of their teachers and missionaries..... In this mitigated persecution, we may still discover the indulgent spirit of Rome and of Polytheism, which so readily admitted every excuse in favour of those who practised the religious ceremonies of their fathers¹¹¹.

Of the suc-
cessors of
Severus.
A. D. 211.
...249.

But the laws which Severus had enacted, soon expired with the authority of that emperor; and the Christians, after this accidental tempest, enjoyed a calm of thirty-eight years¹¹². Till this period they had usually

108 Compare the life of Caracalla in the Augustan History, with the epistle of Tertullian to Scapula. Dr. Jortin (Remarks on Ecclesiastical History, vol. ii. p. 5, &c.) considers the cure of Severus, by the means of holy oil, with a strong desire to convert it into a miracle.

109 Tertullian de Fugâ, c. 13. The present was made during the feast of the Saturnalia; and it is a matter of serious concern to Tertullian, that the faithful should be confounded with the most infamous professions which purchased the connivance of the government.

110 Euseb. l. v. c. 23, 24. Mosheim, p. 435...447.

111 *Judæos fieri sub gravi pœna vetuit. Idem etiam de Christianis sanxit.* Hist. August. p. 70.

112 Sulpicius Severus, l. ii. p. 384. This computation (allowing for a single exception) is confirmed by the history of Eusebius, and by the writings of Cyprian.

held their assemblies in private houses and sequestered places. They were now permitted to erect and consecrate convenient edifices for the purpose of religious worship¹¹³; to purchase lands, even at Rome itself, for the use of the community; and to conduct the elections of their ecclesiastical ministers in so public, but at the same time in so exemplary a manner, as to deserve the respectful attention of the Gentiles¹¹⁴. This long repose of the church was accompanied with dignity. The reigns of those princes who derived their extraction from the Asiatic provinces, proved the most favourable to the Christians; the eminent persons of the sect, instead of being reduced to implore the protection of a slave or concubine, were admitted into the palace in the honourable characters of priests and philosophers; and their mysterious doctrines, which were already diffused among the people, insensibly attracted the curiosity of their sovereign. When the empress Mammæa passed through Antioch, she expressed a desire of conversing with the celebrated Origen, the fame of whose piety and learning was spread over the East. Origen obeyed so flattering an invitation, and though he could not expect to succeed in the conversion of an artful and ambitious woman, she listened with pleasure to his eloquent exhortations, and honourably dismissed him to his retirement in Palestine¹¹⁵. The sentiments of Mammæa were adopted by her son Alexander, and the philosophic devotion of that emperor was marked by a singular but injudicious regard for the Christian religion. In his domestic chapel he placed the statues of Abraham, of Orpheus, of Apollo-

113 The antiquity of Christian churches is discussed by Tillemont, (*Memoires Ecclesiastiques*, tom. iii. part ii. p. 68....72.), and by Mr. Moyle (vol. i. p. 378....398). The former refers the first construction of them to the peace of Alexander Severus; the latter, to the peace of Gallienus.

114 See the Augustan History, p. 130. The emperor Alexander adopted their method of publicly proposing the names of those persons who were candidates for ordination. It is true, that the honour of this practice is likewise attributed to the Jews.

115 Euseb. Hist. Ecclesiast. l. vi. c. 21. Hieronym. de Script. Eccles. c. 54. Mammæa was styled a holy and pious woman, both by the Christians and the Pagans. From the former, therefore, it was impossible that she should deserve that honourable epithet.

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A. D. 235.

nius, and of Christ, as an honour justly due to those respectable sages who had instructed mankind in the various modes of addressing their homage to the supreme and universal Deity¹¹⁶. A purer faith, as well as worship, was openly professed and practised among his household. Bishops, perhaps for the first time, were seen at court; and, after the death of Alexander, when the inhuman Maximin discharged his fury on the favourites and servants of his unfortunate benefactor, a great number of Christians, of every rank, and of both sexes, were involved in the promiscuous massacre, which, on their account, has improperly received the name of Persecution¹¹⁷.

Of Maxi-
min, Phi-
lip, and
Decius.

A. D. 244.

Notwithstanding the cruel disposition of Maximin, the effects of his resentment against the Christians were of a very local and temporary nature, and the pious Origen, who had been proscribed as a devoted victim, was still reserved to convey the truths of the Gospel to the ear of monarchs¹¹⁸. He addressed several edifying letters to the emperor Philip, to his wife, and to his mother; and as soon as that prince, who was born in the neighbourhood of Palestine, had usurped the Imperial sceptre, the Christians acquired a friend and a protector. The public and even partial favour of Philip towards the sectaries of the new religion, and his constant reverence for the ministers of the church, gave some colour to the suspicion, which prevailed in his own times, that the emperor

¹¹⁶ See the Augustan History, p. 123. Mosheim, p. 465. seems to refine too much on the domestic religion of Alexander. His design of building a public temple to Christ (*Hist. August.* p. 129.), and the object which was suggested either to him, or in similar circumstances to Hadrian, appear to have no other foundation than an improbable report, invented by the Christians, and credulously adopted by an historian of the age of Constantine.

¹¹⁷ Euseb. l. vi. c. 28. It may be presumed, that the success of the Christians had exasperated the increasing bigotry of the Pagans. Dion Cassius, who composed his history under the former reign, had most probably intended for the use of his master those counsels of persecution, which he ascribes to a better age, and to the favourite of Augustus. Concerning this oration of Mæcnas, or rather of Dion, I may refer to my own unbiassed opinion (*vol. i. p. 39. note 25.*), and to the Abbé de la Bletterie (*Memoires de l'Academie*, tom. xxiv. p. 303. tom. xxv. p. 432.)

¹¹⁸ Orosius, l. vii. c. 19. mentions Origen as the object of Maximin's resentment; and Firmilianus, a Cappadocian bishop of that age, gives a just and confined idea of this persecution (*apud Cyprian. Epist. 75.*).

himself was become a convert to the faith¹¹⁹; and afforded some grounds for a fable which was afterwards invented, that he had been purified by confession and penance from the guilt contracted by the murder of his innocent predecessor¹²⁰. The fall of Philip introduced, with the change of masters, a new system of government, so oppressive to the Christians, that their former condition, ever since the time of Domitian, was represented as a state of perfect freedom and security, if compared with the rigorous treatment which they experienced under the short reign of Decius¹²¹. The virtues of that prince will scarcely allow us to suspect that he was actuated by a mean resentment against the favourites of his predecessor, and it is more reasonable to believe, that in the prosecution of his general design to restore the purity of Roman manners, he was desirous of delivering the empire from what he condemned as a recent and criminal superstition. The bishops of the most considerable cities were removed by exile or death: the vigilance of the magistrates prevented the clergy of Rome during sixteen months from proceeding to a new election; and it was the opinion of the Christians, that the emperor would more patiently endure a competitor for the purple, than a bishop in the capital¹²². Were it possible to suppose that the penetration of Decius had discovered pride under the disguise of humility, or

119 The mention of those princes who were publicly supposed to be Christians, as we find it in an epistle of Dionysius of Alexandria (ap. Euseb. l. vii. c. 10.), evidently alludes to Philip and his family: and forms a contemporary evidence, that such a report had prevailed; but the Egyptian bishop, who lived at an humble distance from the court of Rome, expresses himself with a becoming diffidence concerning the truth of the fact. The epistles of Origen (which were extant in the time of Eusebius, see l. vi. c. 36.) would most probably decide this curious, rather than important, question.

120 Euseb. l. vi. c. 34. The story, as is usual, has been embellished by succeeding writers, and is confuted, with much superfluous learning, by Frederick Spanheim (*Opera Varia*, tom. ii. p. 400, &c.).

121 Lactantius, *de Mortibus Persecutorum*, c. 3, 4. After celebrating the felicity and increase of the church, under a long succession of good princes, he adds, "Extitit post annos plurimos, execrabile animal, Decius, qui vexaret Ecclesiam."

122 Euseb. l. vi. c. 39. Cyprian. *Epistol.* 55. The see of Rome remained vacant from the martyrdom of Fabianus, the 20th of January, A. D. 250, till the election of Cornelius, the 4th of June, A. D. 251. Decius had probably left Rome, since he was killed before the end of that year.

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that he could foresee the temporal dominion which might insensibly arise from the claims of spiritual authority, we might be less surprised, that he should consider the successors of St. Peter as the most formidable rivals to those of Augustus.

Of Valerian, Gallienus, and his successors.

A. D.
253....260.

The administration of Valerian was distinguished by a levity and inconstancy, ill-suited to the gravity of the *Roman Censor*. In the first part of his reign, he surpassed in clemency those princes who had been suspected of an attachment to the Christian faith. In the last three years and a half, listening to the insinuations of a minister addicted to the superstitions of Egypt, he adopted the maxims, and imitated the severity, of his predecessor Decius¹²³. The accession of Gallienus, which increased the calamities of the empire, restored peace to the church; and the Christians obtained the free exercise of their religion, by an edict addressed to the bishops, and conceived in such terms as seemed to acknowledge their office and public character¹²⁴. The ancient laws, without being formally repealed, were suffered to sink into oblivion; and (excepting only some hostile intentions which are attributed to the emperor Aurelian¹²⁵) the disciples of Christ passed above forty years in a state of prosperity, far more dangerous to their virtue than the severest trials of persecution.

Paul of Samosata, his manners.

A. D. 260.

The story of Paul of Samosata, who filled the metropolitan see of Antioch, while the East was in the hands of Odenathus and Zenobia, may serve to illustrate the condition and character of the times. The wealth of that prelate was a sufficient evidence of his guilt, since it was neither derived from the inheritance of his fathers, nor ac-

¹²³ Euseb. l. vii. c. 10. Mosheim (p. 548.) has very clearly shewn, that the Præfect Macrianus, and the Egyptian *Magus*, are one and the same person.

¹²⁴ Eusebins (l. vii. c. 13.) gives us a Greek version of this Latin edict, which seems to have been very concise. By another edict, he directed, that the *Cameteria* should be restored to the Christians.

¹²⁵ Euseb. l. vii. c. 30. Lactantius de M. P. c. 6. Hieronym. in Chron. p. 177. Orosius, l. vii. c. 23. Their language is in general so ambiguous and incorrect, that we are at a loss to determine how far Aurelian had carried his intentions before he was assassinated. Most of the Moderns (except Dodwell, Dissertat. Cyprian. xi. 64.) have seized the occasion of gaining a few extraordinary martyrs.

quired by the arts of honest industry. But Paul considered the service of the church as a very lucrative profession¹²⁶. His ecclesiastical jurisdiction was venal and rapacious; he extorted frequent contributions from the most opulent of the faithful, and converted to his own use a considerable part of the public revenue. By his pride and luxury, the Christian religion was rendered odious in the eyes of the Gentiles. His council chamber and his throne, the splendour with which he appeared in public, the suppliant crowd who solicited his attention, the multitude of letters and petitions to which he dictated his answers, and the perpetual hurry of business in which he was involved, were circumstances much better suited to the state of a civil magistrate¹²⁷, than to the humility of a primitive bishop. When he harangued his people from the pulpit, Paul affected the figurative style and the theatrical gestures of an Asiatic sophist, while the cathedral resounded with the loudest and most extravagant acclamations in the praise of his divine eloquence. Against those who resisted his power, or refused to flatter his vanity, the prelate of Antioch was arrogant, rigid, and inexorable; but he relaxed the discipline, and lavished the treasures, of the church on his dependent clergy, who were permitted to imitate their master in the gratification of every sensual appetite. For Paul indulged himself very freely in the pleasures of the table, and he had received into the episcopal palace two young and beautiful women, as the constant companions of his leisure moments¹²⁸.

126 Paul was better pleased with the title of *Ducenarius*, than with that of bishop. The *Ducenarius* was an Imperial procurator, so called from his salary of two hundred *Sestertia*, or 1,600 l. a year. (See Salmasius ad Hist. August. p. 124.) Some critics suppose, that the bishop of Antioch had actually obtained such an office from Zenobia, while others consider it only as a figurative expression of his pomp and insolence.

127 Simony was not unknown in those times; and the clergy sometimes bought what they intended to sell. It appears that the bishopric of Carthage was purchased by a wealthy matron, named Lucilla, for her servant Majorinus. The price was 400 *Folles*. (Monument. Antiq. ad calcem Optati, p. 263.) Every *Follis* contained 125 pieces of silver, and the whole sum may be computed at about 2,400l.

128 If we are desirous of extenuating the vices of Paul, we must suspect the assembled bishops of the East of publishing the most malicious calumnies in circular epistles addressed to all the churches of the empire (ap. Euseb. l. vii. c. 30).

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XVI.

He is degraded
from the
see of Antioch.
A. D. 270.

Notwithstanding these scandalous vices, if Paul of Samosata had preserved the purity of the orthodox faith, his reign over the capital of Syria would have ended only with his life; and had a seasonable persecution intervened, an effort of courage might perhaps have placed him in the rank of saints and martyrs. Some nice and subtle errors, which he imprudently adopted and obstinately maintained, concerning the doctrine of the Trinity, excited the zeal and indignation of the Eastern churches¹²⁹.... From Egypt to the Euxine sea, the bishops were in arms and in motion. Several councils were held, confutations were published, excommunications were pronounced, ambiguous explanations were by turns accepted and refused, treaties were concluded and violated, and at length Paul of Samosata was degraded from his episcopal character, by the sentence of seventy or eighty bishops, who assembled for that purpose at Antioch, and who, without consulting the rights of the clergy or people, appointed a successor by their own authority. The manifest irregularity of this proceeding increased the numbers of the discontented faction; and as Paul, who was no stranger to the arts of courts, had insinuated himself into the favour of Zenobia, he maintained above four years the possession of the episcopal house and office. The victory of Aurelian changed the face of the East, and the two contending parties, who applied to each other the epithets of schism and heresy, were either commanded or permitted to plead their cause before the tribunal of the conqueror. This public and very singular trial affords a convincing proof, that the existence, the property, the privileges, and the internal policy, of the Christians were acknowledged, if not by the laws, at least by the magistrates of the empire. As a Pagan and as a soldier, it could scarcely be expected that Aurelian should enter into the discussion, whether the sentiments of Paul or those of his adversaries were most agreeable to the true standard of the orthodox faith. His determination, however, was founded on the general

The sentence is
executed
by Aurelian.
A. D. 274.

¹²⁹ His heresy (like those of Noetus and Sabellius, in the same century) tended to confound the mysterious distinction of the divine persons. See Mosheim, p. 702, &c.

principles of equity and reason. He considered the bishops of Italy as the most impartial and respectable judges among the Christians, and as soon as he was informed, that they had unanimously approved the sentence of the council, he acquiesced in their opinion, and immediately gave orders that Paul should be compelled to relinquish the temporal possessions belonging to an office, of which, in the judgment of his brethren, he had been regularly deprived.... But while we applaud the justice, we should not overlook the policy, of Aurelian; who was desirous of restoring and cementing the dependence of the provinces on the capital, by every means which could bind the interest or prejudices of any part of his subjects¹³⁰.

Amidst the frequent revolutions of the empire, the Christians still flourished in peace and prosperity; and notwithstanding a celebrated æra of martyrs has been deduced from the accession of Diocletian¹³¹, the new system of policy, introduced and maintained by the wisdom of that prince, continued, during more than eighteen years, to breathe the mildest and most liberal spirit of religious toleration. The mind of Diocletian himself was less adapted indeed to speculative inquiries, than to the active labours of war and government. His prudence rendered him averse to any great innovation, and though his temper was not very susceptible of zeal or enthusiasm, he always maintained an habitual regard for the ancient deities of the empire. But the leisure of the two empresses, of his wife Frisca, and of Valeria his daughter, permitted them to listen with more attention and respect to the truths of Christianity, which in every age has acknowledged its important obligations to female devotion¹³².

Peace and prosperity of the church under Diocletian.

A. D. 284....303.

130 Euseb. Hist. Ecclesiast. l. vii. c. 30. We are entirely indebted to him for the curious story of Paul of Samosata.

131 The *Æra of Martyrs*, which is still in use among the Copts and the Abyssinians, must be reckoned from the 29th of August, A. D. 284; as the beginning of the Egyptian year was nineteen days earlier than the real accession of Diocletian. See Dissertation préliminaire à l'Art de vérifier les Dates.

132 The expression of Lactantius (de M. P. c. 15.) "*sacrificio pollui coegit*," implies their antecedent conversion to the faith; but does not seem to justify the assertion of Mosheim (p. 912.), that they had been privately baptized.

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The principal eunuchs, Lucian¹³³ and Dorotheus, Gorgonius and Andrew, who attended the person, possessed the favour, and governed the household, of Diocletian, protected by their powerful influence the faith which they had embraced. Their example was imitated by many of the most considerable officers of the palace, who, in their respective stations, had the care of the Imperial ornaments, of the robes, of the furniture, of the jewels, and even of the private treasury; and, though it might sometimes be incumbent on them to accompany the emperor when he sacrificed in the temple¹³⁴, they enjoyed, with their wives, their children, and their slaves, the free exercise of the Christian religion. Diocletian and his colleagues frequently conferred the most important offices on those persons, who avowed their abhorrence for the worship of the gods, but who had displayed abilities proper for the service of the state. The bishops held an honourable rank in their respective provinces, and were treated with distinction and respect, not only by the people, but by the magistrates themselves. Almost in every city, the ancient churches were found insufficient to contain the increasing multitude of proselytes; and in their place more stately and capacious edifices were erected for the public worship of the faithful. The corruption of manners and principles, so forcibly lamented by Eusebius¹³⁵, may be considered, not only as a consequence, but as a proof, of the liberty, which the Christians enjoyed and abused under the reign of Diocletian. Prosperity had relaxed the nerves of discipline. Fraud, envy, and malice, prevailed in every congregation. The presbyters aspired to the episcopal office, which every day became an object more worthy of their ambition. The bishops, who contended with each other for ecclesiastical pre-eminence, appeared by their conduct to claim

133 M. de Tillemont (*Memoires Ecclesiastiques*, tom. v. part i. p. 11, 12.) has quoted from the *Spicilegium* of Dom. Luc. d'Acheri, a very curious instruction which bishop Theonas composed for the use of Lucian.

134 Lactantius de M. P. c. 10.

135 Eusebius, *Hist. Ecclesiast.* l. viii. c. 1. The reader who consults the original, will not accuse me of heightening the picture. Eusebius was about sixteen years of age at the accession of the emperor Diocletian.

a secular and tyrannical power in the church; and the lively faith which still distinguished the Christians from the Gentiles, was shewn much less in their lives, than in their controversial writings.

Notwithstanding this seeming security, an attentive observer might discern some symptoms that threatened the church with a more violent persecution than any which she had yet endured. The zeal and rapid progress of the Christians awakened the Polytheists from their supine indifference in the cause of those deities, whom custom and education had taught them to revere. The mutual provocations of a religious war, which had already continued above two hundred years, exasperated the animosity of the contending parties. The Pagans were incensed at the rashness of a recent and obscure sect, which presumed to accuse their countrymen of error, and to devote their ancestors to eternal misery. The habits of justifying the popular mythology against the invectives of an implacable enemy, produced in their minds some sentiments of faith and reverence for a system which they had been accustomed to consider with the most careless levity. The supernatural powers assumed by the church inspired at the same time terror and emulation. The followers of the established religion intrenched themselves behind a similar fortification of prodigies; invented new modes of sacrifice, of expiation, and of initiation¹³⁶; attempted to revive the credit of their expiring oracles¹³⁷; and listened with eager credulity to every impostor, who flattered their prejudices by a tale of wonders¹³⁸. Both parties seemed to acknowledge

Progress of
zeal and
superstition
among
the Pa-
gans.

136 We might quote, among a great number of instances, the mysterious worship of Mythras, and the Taurobolia; the latter of which became fashionable in the time of the Antonines (see a Dissertation of M. de Boze, in the *Memoires de l'Academie des Inscriptions*, tom. ii. p. 443.). The romance of Apuleius is as full of devotion as of satire.

137 The impostor Alexander very strongly recommended the oracle of Trophonius at Mallos, and those of Apollo, at Claros and Miletus (Lucian, tom. ii. p. 236. Edit. Reitz). The last of these, whose singular history would furnish a very curious episode, was consulted by Diocletian before he published his edicts of persecution (Lactantius, de M. P. c. 11).

138 Besides the ancient stories of Pythagoras and Aristeas, the cures performed at the shrine of Æsculapius, and the fables related of Apollonius of Tyana, were frequently opposed to the miracles of Christ; though

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the truth of those miracles which were claimed by their adversaries; and while they were contented with ascribing them to the arts of magic, and to the power of dæmons, they mutually concurred in restoring and establishing the reign of superstition¹³⁹. Philosophy, her most dangerous enemy, was now converted into her most useful ally. The groves of the academy, the gardens of Epicurus, and even the portico of the Stoics, were almost deserted, as so many different schools of scepticism or impiety¹⁴⁰: and many among the Romans were desirous that the writings of Cicero should be condemned and suppressed by the authority of the senate¹⁴¹. The prevailing sect of the new Platonicians judged it prudent to connect themselves with the priests, whom perhaps they despised, against the Christians, whom they had reason to fear. These fashionable philosophers prosecuted the design of extracting allegorical wisdom from the fictions of the Greek poets; instituted mysterious rites of devotion for the use of their chosen disciples; recommended the worship of the ancient gods as the emblems or ministers of the Supreme Deity, and composed against the faith of the gospel many elaborate treatises¹⁴², which have

I agree with Dr. Lardner (see *Testimonies*, vol. iii. p. 253. 352.), that when Philostratus composed the life of Appollonius, he had no such intention.

139 It is seriously to be lamented, that the Christian fathers, by acknowledging the supernatural, or, as they deem it, the infernal, part of Paganism, destroy with their own hands the great advantage which we might otherwise derive from the liberal concessions of our adversaries.

140 Julian (p. 301. Edit. Spanheim) expresses a pious joy, that the providence of the gods had extinguished the impious sects, and for the most part destroyed the books of the Pyrrhoniens and Epicureans, which had been very numerous, since Epicurus himself composed no less than 300 volumes. See Diogenes Laertius, l. x. c. 26.

141 Cumque alios audiam mussitare indignanter, et dicere oportere statui per Senatum, aboleantur ut hæc scripta, quibus Christiana Religio comprobetur, et velleustatis opprimatur auctoritas. Arnobius *adversus Gentes*, l. iii. p. 103, 104. He adds very properly, Erroris convincite Cicero-nem.....nam intercipere scripta, et publicatam velle submergere lectionem, non est Deum defendere sed veritatis testificationem timere.

142 Lactantius (*Divin. Institut.* l. v. c. 2, 3.) gives a very clear and spirited account of two of these philosophic adversaries of the faith. The large treatise of Porphyry against the Christians consisted of thirty books, and was composed in Sicily about the year 270.

since been committed to the flames by the prudence of orthodox emperors¹⁴³.

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Maximian
and Gale-
rius punish
a few
Christian
soldiers.

Although the policy of Diocletian and the humanity of Constantius inclined them to preserve inviolate the maxims of toleration, it was soon discovered that their two associates, Maximian and Galerius, entertained the most implacable aversion for the name and religion of the Christians. The minds of those princes had never been enlightened by science; education had never softened their temper. They owed their greatness to their swords, and in their most elevated fortune they still retained their superstitious prejudices of soldiers and peasants. In the general administration of the provinces they obeyed the laws which their benefactor had established; but they frequently found occasions of exercising within their camp and palaces a secret persecution¹⁴⁴, for which the imprudent zeal of the Christians sometimes offered the most specious pretences. A sentence of death was executed upon Maximilianus, an African youth, who had been produced by his own father before the magistrate as a sufficient and legal recruit, but who obstinately persisted in declaring, that his conscience would not permit him to embrace the profession of a soldier¹⁴⁵. It could scarcely be expected that any government should suffer the action of Marcellus the Centurion to pass with impunity. On the day of a public festival, that officer threw away his belt, his arms, and the ensigns of his office, and exclaim-

143 See Socrates, Hist. Ecclesiast. l. i. c. 9. and Codex Justinian, l. i. tit. i. l. 3.

144 Eusebius, l. viii. c. 4. c. 17. He limits the number of military martyrs, by a remarkable expression (*σπανίως τούτων εις πρ και δευτερος*), of which neither his Latin nor French translator have rendered the energy. Notwithstanding the authority of Eusebius, and the silence of Lactantius, Ambrose, Sulpicius, Orosius, &c. it has been long believed, that the Theban legion, consisting of 6000 Christians, suffered martyrdom, by the order of Maximian, in the valley of the Penine Alps. The story was first published about the middle of the fifth century, by Eucherius, bishop of Lyons, who received it from certain persons, who received it from Isaac, bishop of Geneva, who is said to have received it from Theodore, bishop of Octodurum. The Abbey of St. Maurice still subsists, a rich monument of the credulity of Sigismond, king of Burgundy. See an excellent Dissertation in the xxxvth volume of the Bibliothèque Raisonnée, p. 427... 454.

145 See the Acta Sincera, p. 299. The accounts of his martyrdom and of that of Marcellus, bear every mark of truth and authenticity.

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ed with a loud voice, that he would obey none but Jesus Christ the eternal King, and that he renounced for ever the use of carnal weapons, and the service of an idolatrous master. The soldiers, as soon as they recovered from their astonishment, secured the person of Marcellus..... He was examined in the city of Tingi by the president of that part of Mauritania; and as he was convicted by his own confession, he was condemned and beheaded for the crime of desertion¹⁴⁶. Examples of such a nature favour much less of religious persecution than of martial or even civil law; but they served to alienate the mind of the emperors, to justify the severity of Galerius, who dismissed a great number of Christian officers from their employments; and to authorize the opinion, that a sect of enthusiasts, which avowed principles so repugnant to the public safety, must either remain useless, or would soon become dangerous, subjects of the empire.

Galerius prevails on Diocletian to begin a general persecution.

After the success of the Persian war had raised the hopes and the reputation of Galerius, he passed a winter with Diocletian in the palace of Nicomedia; and the fate of Christianity became the object of their secret consultations¹⁴⁷. The experienced emperor was still inclined to pursue measures of lenity; and though he readily consented to exclude the Christians from holding any employments in the household or the army, he urged in the strongest terms the danger as well as cruelty of shedding the blood of those deluded fanatics. Galerius at length extorted from him the permission of summoning a council, composed of a few persons the most distinguished in the civil and military departments of the state. The important question was agitated in their presence, and those ambitious courtiers easily discerned, that it was incumbent on them to second, by their eloquence, the importunate violence of the Cæsar. It may be presumed, that they insisted on every topic which might interest the pride,

146 *Acta Sincera*, p. 302.

147 *De M. P. c. 11*. Lantantius (or whoever was the author of this little treatise) was, at that time, an inhabitant of Nicomedia; but it seems difficult to conceive how he could acquire so accurate a knowledge of what passed in the Imperial cabinet.

the piety, or the fears, of their sovereign in the destruction of Christianity. Perhaps they represented, that the glorious work of the deliverance of the empire was left imperfect, as long as an independent people was permitted to subsist and multiply in the heart of the provinces..... The Christians (it might speciously be alleged), renouncing the gods and the institutions of Rome, had constituted a distinct republic, which might yet be suppressed before it had acquired any military force; but which was already governed by its own laws and magistrates, was possessed of a public treasure, and was intimately connected in all its parts, by the frequent assemblies of the bishops, to whose decrees their numerous and opulent congregations yielded an implicit obedience. Arguments like these, may seem to have determined the reluctant mind of Diocletian to embrace a new system of persecution: but though we may suspect, it is not in our power to relate, the secret intrigues of the palace, the private views and resentments, the jealousy of women or eunuchs, and all those trifling but decisive causes which so often influence the fate of empires, and the counsels of the wisest monarchs ¹⁴⁸.

The pleasure of the emperors was at length signified to the Christians, who, during the course of this melancholy winter, had expected, with anxiety, the result of so many secret consultations. The twenty-third of February, which coincided with the Roman festival of the Terminalia¹⁴⁹, was appointed (whether from accident or design) to set bounds to the progress of Christianity. At the earliest dawn of day, the Prætorian præfect¹⁵⁰, accompanied by several generals, tribunes, and officers of the

Demolition of the church of Nicomedia.
A. D. 303.
23d. Feb.

148 The only circumstance which we can discover, is the devotion and jealousy of the mother of Galerius. She is described by Lactantius, as *Deorum montium cultrix; mulier admodum superstitiosa*. She had a great influence over her son, and was offended by the disregard of some of her Christian servants.

149 The worship and festival of the god Terminus are elegantly illustrated by M. de Boze, *Mem. de l'Academie des Inscriptions*, tom. i. p. 50.

150 In our only MS. of Lactantius, we read *profectus*, but reason and the authority of all the critics, allow us, instead of that word, which destroys the sense of the passage, to substitute *præfectus*.

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revenue, repaired to the principal church of Nicomedia, which was situated on an eminence in the most populous and beautiful part of the city. The doors were instantly broke open; they rushed into the sanctuary; and as they searched in vain for some visible object of worship, they were obliged to content themselves with committing to the flames the volumes of holy scripture. The ministers of Diocletian were followed by a numerous body of guards and pioneers, who marched in order of battle, and were provided with all the instruments used in the destruction of fortified cities. By their incessant labour, a sacred edifice which towered above the Imperial palace, and had long excited the indignation and envy of the Gentiles, was in a few hours levelled with the ground¹⁵¹.

The first
edict
against the
Christians.
24th of
February.

The next day the general edict of persecution was published¹⁵²; and though Diocletian, still averse to the effusion of blood, had moderated the fury of Galerius, who proposed, that every one refusing to offer sacrifice, should immediately be burnt alive, the penalties inflicted on the obstinacy of the Christians might be deemed sufficiently rigorous and effectual. It was enacted, that their churches, in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was denounced against all who should presume to hold any secret assemblies for the purpose of religious worship. The philosophers, who now assumed the unworthy office of directing the blind zeal of persecution, had diligently studied the nature and genius of the Christian religion; and as they were not ignorant that the speculative doctrines of the faith were supposed to be contained in the writings of the prophets, of the evangelists, and of the apostles, they most probably suggested the order, that the bishops and presbyters should deliver all their sacred books into the hands of the magistrates; who were commanded, under the severest penalties, to burn

¹⁵¹ Lactantius de M. P. c. 12, gives a very lively picture of the destruction of the church.

¹⁵² Mosheim (p. 922....926.), from many scattered passages of Lactantius and Eusebius, has collected a very just and accurate notion of this edict; though he sometimes deviates into conjecture and refinement.

them in a public and solemn manner. By the same edict, the property of the church was at once confiscated; and the several parts of which it might consist, were either sold to the highest bidder, united to the Imperial domain, bestowed on the cities and corporations, or granted to the solicitations of rapacious courtiers. After taking such effectual measures to abolish the worship, and to dissolve the government, of the Christians, it was thought necessary to subject to the most intolerable hardships the condition of those perverse individuals who should still reject the religion of Nature, of Rome, and of their ancestors. Persons of a liberal birth were declared incapable of holding any honours or employments; slaves were for ever deprived of the hopes of freedom, and the whole body of the people were put out of the protection of the law. The judges were authorised to hear and to determine every action that was brought against a Christian. But the Christians were not permitted to complain of any injury which they themselves had suffered; and thus those unfortunate sectaries were exposed to the severity, while they were excluded from the benefits, of public justice. This new species of martyrdom, so painful and lingering, so obscure and ignominious, was, perhaps the most proper to weary the constancy of the faithful: nor can it be doubted that the passions and interest of mankind were disposed on this occasion to second the designs of the emperors. But the policy of a well-ordered government must sometimes have interposed in behalf of the oppressed Christians; nor was it possible for the Roman princes entirely to remove the apprehension of punishment, or to connive at every act of fraud and violence, without exposing their own authority and the rest of their subjects to the most alarming dangers¹⁵³.

This edict was scarcely exhibited to the public view, in the most conspicuous place of Nicomedia, before it was torn down by the hands of a Christian, who expressed, at

Zeal and
punish-
ment of a
Christian

¹⁵³ Many ages afterwards, Edward I. practised, with great success, the same mode of persecution against the clergy of England. See Hume's History of England, vol. ii. p. 360, last 4to edition.

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XVI.

the same time, by the bitterest invectives, his contempt as well as abhorrence for such impious and tyrannical governors. His offence, according to the mildest laws, amounted to treason, and deserved death. And if it be true that he was a person of rank and education, those circumstances could serve only to aggravate his guilt. He was burnt, or rather roasted, by a slow fire; and his executioners, zealous to revenge the personal insult which had been offered to the emperors, exhausted every refinement of cruelty, without being able to subdue his patience, or to alter the steady and insulting smile which in his dying agonies he still preserved in his countenance. The Christians though they confessed that his conduct had not been strictly conformable to the laws of prudence, admired the divine fervour of his zeal; and the excessive commendations which they lavished on the memory of their hero and martyr, contributed to fix a deep impression of terror and hatred in the mind of Diocletian¹⁵⁴.

Fire of the
palace of
Nicomedia
imputed
to the
Christians.

His fears were soon alarmed by the view of a danger from which he very narrowly escaped. Within fifteen days the palace of Nicomedia, and even the bedchamber of Diocletian, were twice in flames; and though both times they were extinguished without any material damage, the singular repetition of the fire was justly considered as an evident proof that it had not been the effect of chance or negligence. The suspicion naturally fell on the Christians; and it was suggested, with some degree of probability, that those desperate fanatics, provoked by their present sufferings, and apprehensive of impending calamities, had entered into a conspiracy with their faithful brethren, the eunuchs of the palace, against the lives of two emperors, whom they detested as the irreconcilable enemies of the church of God. Jealousy and resentment prevailed in every breast, but especially in that of Diocletian. A great number of persons, distinguished either by the

154 Lactantius only calls him *quidam*, *etsi non recte*, *magno tamen animo*, &c. c. 12. Eusebius (l. viii. c. 5.) adorns him with secular honours. Neither have condescended to mention his name; but the Greeks celebrate his memory under that of John. See Tillemont, *Mémoires Ecclésiastiques*, tom. v. part. ii. p. 320.

offices which they had filled, or by the favour which they had enjoyed, were thrown into prison. Every mode of torture was put in practice, and the court, as well as city, was polluted with many bloody executions¹⁵⁵. But as it was found impossible to extort any discovery of this mysterious transaction, it seems incumbent on us either to presume the innocence, or to admire the resolution, of the sufferers. A few days afterwards Galerius hastily withdrew himself from Nicomedia, declaring, that if he delayed his departure from that devoted palace, he should fall a sacrifice to the rage of the Christians. The ecclesiastical historians, from whom alone we derive a partial and imperfect knowledge of this persecution, are at a loss how to account for the fears and dangers of the emperors. Two of these writers, a Prince and a Rhetorician, were eye-witnesses of the fire of Nicomedia. The one ascribes it to lightning, and the divine wrath; the other affirms, that it was kindled by the malice of Galerius himself¹⁵⁶.

As the edict against the Christians was designed for a general law of the whole empire, and as Diocletian and Galerius, though they might not wait for the consent, were assured of the concurrence, of the western princes, it would appear more consonant to our ideas of policy, that the governors of all the provinces should have received secret instructions to publish, on one and the same day, this declaration of war within their respective departments. It was at least to be expected, that the convenience of the public highways and established posts would have enabled the emperors to transmit their orders with the utmost dispatch from the palace of Nicomedia to the extremities of the Roman world; and that they would not have suffered fifty days to elapse, before the edict was

Execution
of the first
edict.

¹⁵⁵ Lactantius de M. P. c. 13, 14. Potentissimi quondam Eunuchi necati, per quos Palatium et ipse constabat. Eusebius (l. viii. c. 6.) mentions the cruel extortions of the eunuchs, Gorgonius and Dorotheus, and of Anthimus, bishop of Nicomedia; and both those writers describe, in a vague but tragical manner, the horrid scenes which were acted even in the Imperial presence.

¹⁵⁶ See Lactantius, Eusebius, and Constantine, ad Cœtum Sanctorum, c. 25. Eusebius confesses his ignorance of the cause of the fire.

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published in Syria, and near four months before it was signified to the cities of Africa¹⁵⁷. This delay may perhaps be imputed to the cautious temper of Diocletian, who had yielded a reluctant consent to the measures of persecution, and who was desirous of trying the experiment under his more immediate eye, before he gave way to the disorders and discontent which it must inevitably occasion in the distant provinces. At first, indeed, the magistrates were restrained from the effusion of blood; but the use of every other severity was permitted, and even recommended to their zeal; nor could the Christians, though they cheerfully resigned the ornaments of their churches, resolve to interrupt their religious assemblies, or to deliver their sacred books to the flames..... The Pious obstinacy of Felix, an African bishop, appears to have embarrassed the subordinate ministers of the government. The curator of his city sent him in chains to the proconsul. The proconsul transmitted him to the Prætorian præfect of Italy; and Felix, who disdained even to give an evasive answer, was at length beheaded at Venusia, in Lucania, a place on which the birth of Horace has conferred fame¹⁵⁸. This precedent, and perhaps some Imperial rescript, which was issued in consequence of it, appeared to authorize the governors of provinces, in punishing with death the refusal of the Christians to deliver up their sacred books. There were undoubtedly many persons who embraced this opportunity of obtaining the crown of martyrdom; but there were likewise too many who purchased an ignominious life, by discovering and betraying the holy scripture into the hands of infidels. A great number even of bishops and presbyters acquired by this criminal compliance, the opprobrious epithet of *Traditors*; and their offence was productive of much present scandal, and of much future discord, in the African church¹⁵⁹.

157 Tillemont, *Memoires Ecclesiast.* tom. v. part i. p. 43.

158 See the *Acta Sincera* of Ruinart, p. 353; those of Fælix of Thibara, or Tibiur, appear much less corrupted than in the other editions, which afford a lively specimen of legendary licence.

159 See the first book of Optatus of Milevis against the Donatists at Paris, 1700. Edit Dupin. He lived under the reign of Valens.

The copies, as well as the versions of scripture, were already so multiplied in the empire, that the most severe inquisition could no longer be attended with any fatal consequences: and even the sacrifice of those volumes, which, in every congregation, were preserved for public use, required the consent of some treacherous and unworthy Christians. But the ruin of the churches was easily affected by the authority of the government, and by the labour of the Pagans. In some provinces, however, the magistrates contented themselves with shutting up the places of religious worship. In others, they more literally complied with the terms of the edict; and after taking away the doors, the benches, and the pulpit, which they burnt, as it were in a funeral pile, they completely demolished the remainder of the edifice¹⁶⁰. It is perhaps to this melancholy occasion, that we should apply a very remarkable story, which is related with so many circumstances of variety and improbability, that it serves rather to excite than to satisfy our curiosity. In a small town in Phrygia, of whose name as well as situation we are left ignorant, it should seem, that the magistrates and the body of the people had embraced the Christian faith; and as some resistance might be apprehended to the execution of the edict, the governor of the province was supported by a numerous detachment of legionaries. On their approach the citizens threw themselves into the church, with the resolution either of defending by arms that sacred edifice, or of perishing in its ruins. They indignantly rejected the notice and permission which was given them, to retire, till the soldiers, provoked by their obstinate refusal, set fire to the building on all sides, and consumed, by this extraordinary kind of martyrdom, a great number of Phrygians, with their wives and children¹⁶¹.

¹⁶⁰ The ancient monuments, published at the end of Optatus, p. 261, &c. describe, in a very circumstantial manner, the proceedings of the governors in the destruction of churches. They made a minute inventory of the plate, &c. which they found in them. That of the church of Cirra, in Numidia, is still extant. It consisted of two chalices of gold, and six of silver; six urns, one kettle, seven lamps, all likewise of silver; besides a large quantity of brass utensils, and wearing apparel.

¹⁶¹ Lactantius (Institut. Divin. v. 11.) confines the calamity to the

Some slight disturbances, though they were suppressed almost as soon as excited, in Syria and the frontiers of Armenia, afforded the enemies of the church a very plausible occasion to insinuate, that those troubles had been secretly fomented by the intrigues of the bishops, who had already forgotten their ostentatious professions of passive and unlimited obedience¹⁶². The resentment, or the fears, of Diocletian, at length transported him beyond the bounds of moderation, which he had hitherto preserved, and he declared, in a series of cruel edicts, his intention of abolishing the Christian name. By the first of these edicts, the governors of the provinces were directed to apprehend all persons of the ecclesiastical order; and the prisons, destined for the vilest criminals, were soon filled with a multitude of bishops, presbyters, deacons, readers, and exorcists. By a second edict, the magistrates were commanded to employ every method of severity, which might reclaim them from their odious superstition, and oblige them to return to the established worship of the gods. This rigorous order was extended, by a subsequent edict, to the whole body of Christians, who were exposed to a violent and general persecution¹⁶³. Instead of those salutary restraints, which had required the direct and solemn testimony of an accuser, it became the duty as well as the interest of the Imperial officers, to discover, to pursue, and to torment, the most obnoxious

conventiculum, with its congregation. Eusebius (viii. 11.) extends it to a whole city, and introduces something very like a regular siege. His ancient Latin translator, Rufinus, adds the important circumstance of the permission given to the inhabitants of retiring from thence. As Phrygia reached to the confines of Isauria, it is possible that the restless temper of those independent Barbarians may have contributed to this misfortune.

162 Eusebius, l. viii. c. 6. M. de Valois (with some probability) thinks that he has discovered the Syrian rebellion in an oration of Libanius; and that it was a rash attempt of the tribune Eugenius, who with only five hundred men seized Antioch, and might perhaps allure the Christians by the promise of religious toleration. From Eusebius (l. ix. c. 8.) as well as from Moses of Chorene (Hist. Armen. l. ii. c. 77, &c.) it may be inferred, that Christianity was already introduced into Armenia.

163 See Mosheim, p. 938; the text of Eusebius very plainly shews, that the governors, whose powers were enlarged, not restrained, by the new laws, could punish with death the most obstinate Christians, as an example to their brethren.

among the faithful. Heavy penalties were denounced against all who should presume to save a proscribed secretary from the just indignation of the gods, and of the emperors. Yet, notwithstanding the severity of this law, the virtuous courage of many of the Pagans, in concealing their friends or relations, affords an honourable proof, that the rage of superstition had not extinguished in their minds the sentiments of nature and humanity¹⁶⁴.

Diocletian had no sooner published his edicts against the Christians, than, as if he had been desirous of committing to other hands the work of persecution, he divested himself of the Imperial purple. The character and situation of his colleagues and successors sometimes urged them to enforce, and sometimes inclined them to suspend, the execution of these rigorous laws; nor can we acquire a just and distinct idea of this important period of ecclesiastical history, unless we separately consider the state of Christianity, in the different parts of the empire, during the space of ten years, which elapsed between the first edicts of Diocletian, and the final peace of the church.

General
idea of the
persecution

The mild and humane temper of Constantius was averse to the oppression of any part of his subjects. The principal offices of his palace were exercised by Christians. He loved their persons, esteemed their fidelity, and entertained not any dislike to their religious principles. But as long as Constantius remained in the subordinate station of Cæsar, it was not in his power openly to reject the edicts of Diocletian, or to disobey the commands of Maximian. His authority contributed, however, to alleviate the sufferings which he pitied and abhorred. He consented, with reluctance, to the ruin of the churches; but he ventured to protect the Christians themselves from the fury of the populace, and from the rigour of the laws. The provinces of Gaul (under which we may probably include those of Britain) were indebted for the singular tranquillity which they enjoyed to the gentle interposition

in the wes-
tern pro-
vinces un-
der Con-
stantius
and Con-
stantine;

¹⁶⁴ Athanasius, p. 833. ap. Tillemont, Mem. Ecclesiast. tom. v. part. i. p. 90.

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of their sovereign¹⁶⁵. But Datianus, the president or governor of Spain, actuated either by zeal or policy, chose rather to execute the public edicts of the emperors, than to understand the secret intentions of Constantius; and it can scarcely be doubted, that his provincial administration was stained with the blood of a few martyrs¹⁶⁶. The elevation of Constantius to the supreme and independent dignity of Augustus, gave a free scope to the exercise of his virtues, and the shortness of his reign did not prevent him from establishing a system of toleration, of which he left the precept and the example to his son Constantine. His fortunate son, from the first moment of his accession, declaring himself the protector of the church, at length deserved the appellation of the first emperor, who publicly professed and established the Christian religion. The motives of his conversion, as they may variously be deduced from benevolence, from policy, from conviction, or from remorse; and the progress of the revolution, which, under his powerful influence, and that of his sons, rendered Christianity the reigning religion of the Roman empire, will form a very interesting and important chapter in the third volume of this history. At present it may be sufficient to observe, that every victory of Constantine was productive of some relief or benefit to the church.

in Italy
and Africa,
under
Maximian
and Severus;

The provinces of Italy and Africa experienced a short but violent persecution. The rigorous edicts of Diocletian were strictly and cheerfully executed by his associate

¹⁶⁵ Eusebius, l. viii. c. 13. Lactantius de M. P. c. 15. Dodwell (Dissertat. Cyprian. xi. 75.) represents them as inconsistent with each other. But the former evidently speaks of Constantius in the station of Cæsar, and the latter of the same prince in the rank of Augustus.

¹⁶⁶ Datianus is mentioned in Gruter's Inscriptions, as having determined the limits between the territories of Pax Julia, and those of Ebora, both cities in the southern part of Lusitania. If we recollect the neighbourhood of those places to Cape St. Vincent, we may suspect that the celebrated deacon and martyr of that name has been inaccurately assigned by Prudentius, &c. to Saragossa, or Valentia. See the pompous history of his sufferings, in the *Memoires de Tillemont*, tom. v. part ii. p. 58....85. Some critics are of opinion, that the department of Constantius, as Cæsar, did not include Spain, which still continued under the immediate jurisdiction of Maximian.

Maximian, who had long hated the Christians, and who delighted in acts of blood and violence. In the autumn of the first year of the persecution, the two emperors met at Rome to celebrate their triumph; several oppressive laws appear to have issued from their secret consultations, and the diligence of the magistrates was animated by the presence of their sovereigns. After Diocletian had divested himself of the purple, Italy and Africa were administered under the name of Severus, and were exposed without defence, to the implacable resentment of his master Galerius. Among the martyrs of Rome, Adauctus deserves the notice of posterity. He was of a noble family in Italy, and had raised himself, through the successive honours of the palace, to the important office of treasurer of the private demesnes. Adauctus is the more remarkable for being the only person of rank and distinction who appears to have suffered death, during the whole course of this general persecution⁶¹⁷.

The revolt of Maxentius immediately restored peace to the churches of Italy and Africa; and the same tyrant who oppressed every other class of his subjects, shewed himself just, humane and even partial, towards the afflicted Christians. He depended on their gratitude and affection, and very naturally presumed, that the injuries which they had suffered, and the dangers which they still apprehended from his most inveterate enemy, would secure the fidelity of a party already considerable by their numbers and opulence¹⁶⁸. Even the conduct of Maxentius towards the bishops of Rome and Carthage, may be considered as the proof of his toleration, since it is probable that the most orthodox princes would adopt the same measures with regard to their established clergy. Marcellus, the former of those prelates, had thrown the capital into confusion, by the severe penance which he

under
Maxen-
tius;

167 Eusebius, l. viii. c. 11. Gruter. Inscript. p. 1171. No. 18. Rufinus has mistaken the office of Adauctus, as well as the place of his martyrdom.

168 Eusebius, l. viii. c. 14. But as Maxentius was vanquished by Constantine, it suited the purpose of Lactantius to place his death among those of the persecutors.

imposed on a great number of Christians, who, during the late persecution, had renounced or dissembled their religion. The rage of faction broke out in frequent and violent seditions; the blood of the faithful was shed by each other's hands, and the exile of Marcellus, whose prudence seems to have been less eminent than his zeal, was found to be the only measure capable of restoring peace to the distracted church of Rome¹⁶⁹. The behaviour of Mensurius, bishop of Carthage, appears to have been still more reprehensible. A deacon of that city had published a libel against the emperor. The offender took refuge in the episcopal palace; and though it was somewhat early to advance any claims of ecclesiastical immunities, the bishop refused to deliver him up to the officers of justice. For this treasonable resistance, Mensurius was summoned to court, and instead of receiving a legal sentence of death or banishment, he was permitted, after a short examination, to return to his diocese¹⁷⁰. Such was the happy condition of the Christian subjects of Maxentius, that whenever they were desirous of procuring for their own use any bodies of martyrs, they were obliged to purchase them from the most distant provinces of the East. A story is related of Aglae, a Roman lady, descended from a consular family, and possessed of so ample an estate, that it required the management of seventy-three stewards. Among these, Boniface was the favourite of his mistress; and as Aglae mixed love with devotion, it is reported that he was

¹⁶⁹ The epitaph of Marcellus is to be found in Gruter, Inscript. p. 1172. No. 3. and it contains all that we know of his history. Marcellinus and Marcellus, whose names follow in the list of popes, are supposed by many critics to be different persons; but the learned Abbé Longuerre was convinced that they were one and the same.

Veridicus rector lapsis quæ crimina fere
Prædixit miseris, fuit omnibus hostis amarus.
Hinc furor, hinc odium; sequitur discordia, lites,
Seditio, cædes: solvuntur fœdera pacis.
Crimen ob alterius, Christum qui in pace negavit
Finibus expulsus patriæ est feritate Tyranni.
Hæc breviter Damasus voluit comperta referre:
Marcelli populus meriti cognoscere posset.

We may observe that Damasus was made bishop of Rome, A. D. 366.

¹⁷⁰ Optatus contr. Donatist. l. i. c. 17, 18.

admitted to share her bed. Her fortune enabled her to gratify the pious desire of obtaining some sacred relics from the East. She intrusted Boniface with a considerable sum of gold, and a large quantity of aromatics; and her lover, attended by twelve horsemen and three covered chariots, undertook a remote pilgrimage, as far as Tarsus in Cilicia¹⁷¹.

The sanguinary temper of Galerius, the first and principal author of the persecution, was formidable to those Christians whom their misfortunes had placed within the limits of his dominions; and it may fairly be presumed, that many persons of a middle rank, who were not confined by the chains either of wealth or of poverty, very frequently deserted their native country, and sought a refuge in the milder climate of the West. As long as he commanded only the armies and provinces of Illyricum, he could with difficulty either find or make a considerable number of martyrs, in a warlike country, which had entertained the missionaries of the gospel with more coldness and reluctance than any other part of the empire¹⁷². But when Galerius had obtained the supreme power and the government of the East, he indulged in their fullest extent his zeal and cruelty, not only in the provinces of Thrace, and Asia, which acknowledged his immediate jurisdiction; but in those of Syria, Palestine, and Egypt, where Maximin gratified his own inclination, by yielding a rigorous obedience to the stern commands of his benefactor¹⁷³..... The frequent disappointments of his ambitious views, the experience of six years of persecution, and the salutary reflections which a lingering and painful distemper suggested to the mind of Galerius, at length convinced him

In Illyricum and the East, under Galerius and Maximian.

171 The Acts of the Passion of St. Boniface, which abound in miracles and declamation, are published by Ruinart (p. 283....291.) both in Greek and Latin, from the authority of very ancient manuscripts.

172 During the four first centuries, there exist few traces of either bishops or bishoprics in the western Illyricum. It has been thought probable that the primate of Milan extended his jurisdiction over Sirmium, the capital of that great province. See the *Geographia Sacra* of Charles de St. Paul, p. 68....76, with the observations of Lucas Holstenius.

173 The viiith book of Eusebius, as well as the supplement concerning the martyrs of Palestine, principally relate to the persecution of Galerius and Maximin. The general lamentations with which Lactantius opens the vii book of his *Divine Institutions*, allude to their cruelty.

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Galerius
publishes
an edict of
toleration.

that the most violent efforts of despotism are insufficient to extirpate a whole people, or to subdue their religious prejudices. Desirous of repairing the mischief that he had occasioned, he published in his own name, and in those of Licinius and Constantine, a general edict, which, after a pompous recital of the Imperial titles, proceeded in the following manner :

“ Among the important cares which have occupied our mind for the utility and preservation of the empire, it was our intention to correct and re-establish all things according to the ancient laws and public discipline of the Romans. We were particularly desirous of reclaiming, into the way of reason and nature, the deluded Christians, who had renounced the religion and ceremonies instituted by their fathers ; and presumptuously despising the practice of antiquity, had invented extravagant laws and opinions according to the dictates of their fancy, and had collected a various society from the different provinces of our empire. The edicts which we have published to enforce the worship of the gods, having exposed many of the Christians to danger and distress, many having suffered death, and many more, who still persist in their impious folly, being left destitute of *any* public exercise of religion, we are disposed to extend to those unhappy men the effects of our wonted clemency. We permit them therefore freely to profess their private opinions, and to assemble in their conventicles without fear or molestation, provided always that they preserve a due respect to the established laws and government. By another rescript we shall signify our intentions to the judges and magistrates; and we hope that our indulgence will engage the Christians to offer up their prayers to the deity whom they adore, for our safety and prosperity, for their own, and for that of the republic ¹⁷⁴.” It is not usually in the language of edicts and manifestos, that we should search for the real character or the secret motives of prin-

¹⁷⁴ Eusebius (l. viii. c. 17.) has given us a Greek version, and Lactantius (de M. P. c. 34.), the Latin original, of this memorable edict. Neither of these writers seems to recollect how directly it contradicts whatever they have just affirmed of the remorse and repentance of Galerius.

ces ; but as these were the words of a dying emperor, his situation, perhaps, may be admitted as a pledge of his sincerity.

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When Galerius subscribed this edict of toleration, he was well assured that Licinius would readily comply with the inclinations of his friend and benefactor, and that any measures in favour of the Christians, would obtain the approbation of Constantine. But the emperor would not venture to insert in the preamble the name of Maximin, whose consent was of the greatest importance, and who succeeded a few days afterwards to the provinces of Asia. In the first six months, however, of his new reign, Maximin, affected to adopt the prudent counsels of his predecessor ; and though he never condescended to secure the tranquillity of the church by a public edict, Sabinus, his Prætorian præfect, addressed a circular letter to all the governors and magistrates of the provinces, expatiating on the Imperial clemency, acknowledging the invincible obstinacy of the Christians, and directing the officers of justice to cease their ineffectual prosecutions, and to connive at the secret assemblies of those enthusiasts. In consequence of these orders, great numbers of Christians were released from prison, or delivered from the mines. The confessors, singing hymns of triumph, returned into their own countries ; and those who had yielded to the violence of the tempest, solicited with tears of repentance their re-admission into the bosom of the church ¹⁷⁵.

Peace of
the church.

But this treacherous calm was of short duration, nor could the Christians of the East place any confidence in the character of their sovereign. Cruelty and superstition were the ruling passions of the soul of Maximin. The former suggested the means, the latter pointed out the objects of persecution. The emperor was devoted to the worship of the gods, to the study of magic, and to the belief of oracles. The prophets or philosophers, whom he revered as the favourites of heaven, were frequently raised to the government of provinces, and admitted into his most secret counsels. They easily convinced him, that

Maximin
prepares
to renew
the perse-
cution.

175 Eusebius, l. ix. c. 1. He inserts the epistle of the præfect.

the Christians had been indebted for their victories to their regular discipline, and that the weakness of polytheism had principally flowed from a want of union and subordination among the ministers of religion. A system of government was therefore instituted, which was evidently copied from the policy of the church. In all the great cities of the empire, the temples were repaired and beautified by the order of Maximin; and the officiating priests of the various deities were subjected to the authority of a superior pontiff, destined to oppose the bishop, and to promote the cause of paganism. These pontiffs acknowledged, in their turn, the supreme jurisdiction of the metropolitans or high-priests of the province, who acted as the immediate vicegerents of the emperor himself. A white robe was the ensign of their dignity; and these new prelates were carefully selected from the most noble and opulent families. By the influence of the magistrates, and of the sacerdotal order, a great number of dutiful addresses were obtained, particularly from the cities of Nicomedia, Antioch, and Tyre, which artfully represented the well-known intentions of the court as the general sense of the people; solicited the emperor to consult the laws of justice rather than the dictates of his clemency; expressed their abhorrence of the Christians, and humbly prayed that those impious sectaries might at least be excluded from the limits of their respective territories. The answer of Maximin to the address which he obtained from the citizens of Tyre is still extant. He praises their zeal and devotion in terms of the highest satisfaction, descants on the obstinate impiety of the Christians, and betrays, by the readiness with which he consents to their banishment, that he considered himself as receiving, rather than as conferring, an obligation..... The priests as well as the magistrates were empowered to enforce the execution of his edicts, which were engraved on tables of brass; and though it was recommended to them to avoid the effusion of blood, the most cruel and ignominious punishments were inflicted on the refractory Christians¹⁷⁶.

176 See Eusebius, l. viii. c. 14. l. ix. c. 2....8. Lantantius de M. P. c.

The Asiatic Christians had every thing to dread from the severity of a bigoted monarch, who prepared his measures of violence with such deliberate policy. But a few months had scarcely elapsed, before the edicts published by the two western emperors obliged Maximin to suspend the prosecution of his designs: the civil war which he so rashly undertook against Licinius employed all his attention; and the defeat and death of Maximin soon delivered the church from the last and most implacable of her enemies¹⁷⁷.

In this general view of the persecution, which was first authorized by the edicts of Diocletian, I have purposely refrained from describing the particular sufferings and deaths of the Christian martyrs. It would have been an easy task, from the history of Eusebius, from the declamations of Lactantius, and from the most ancient acts, to collect a long series of horrid and disgusting pictures, and to fill many pages with racks and scourges, with iron hooks, and red hot beds, and with all the variety of tortures which fire and steel, savage beasts and more savage executioners, could inflict on the human body. These melancholy scenes might be enlivened by a crowd of visions and miracles destined either to delay the death, to celebrate the triumph, or to discover the relics, of those canonized saints who suffered for the name of Christ. But I cannot determine what I ought to transcribe, till I am satisfied how much I ought to believe. The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses, that he has related whatever might redound to the glory, and that he has suppressed all that could tend to the disgrace, of religion¹⁷⁸. Such an acknowledgment

Probable
account of
the suffer-
ings of the
martyrs
and con-
fessors.

36. These writers agree in representing the arts of Maximin; but the former relates the execution of several martyrs, while the latter expressly affirms, *occidi servos Dei vetuit*.

177 A few days before his death, he published a very ample edict of toleration, in which he imputes all the severities which the Christians suffered to the judges and governors, who had misunderstood his intentions. See the Edict in Eusebius, l. ix. c. 10.

178 Such is the *fair* deduction from two remarkable passages in Eusebius, l. viii. c. 2. and de Martyr. Palestin. c. 12. The prudence of the historian has exposed his own character to censure and suspicion. It is well known that he himself had been thrown into prison; and it was suggested

will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history, has not paid a very strict regard to the observance of the other; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practised in the arts of courts, than that of almost any of his contemporaries. On some particular occasions, when the magistrates were exasperated by some personal motives of interest or resentment, when the zeal of the martyrs urged them to forget the rules of prudence, and perhaps of decency, to overturn the altars, to pour out imprecations against the emperors, or to strike the judge as he sat on his tribunal, it may be presumed that every mode of torture, which cruelty could invent, or constancy could endure, was exhausted on those devoted victims¹⁷⁹. Two circumstances, however, have been unwarily mentioned, which insinuate that the general treatment of the Christians, who had been apprehended by the officers of justice, was less intolerable than it is usually imagined to have been. 1. The confessors who were condemned to work in the mines, were permitted, by the humanity or the negligence of their keepers, to build chapels, and freely to profess their religion in the midst of those dreary habitations¹⁸⁰. 2. The bishops were obliged to check and to censure the forward zeal of the Christians, who voluntarily threw themselves into the hands of the magistrates. Some of these were persons oppressed by poverty and debts, who blindly sought to terminate a miserable existence by a glorious death. Others were allured by the hope, that a short confinement would expiate the sins of a whole life; and

that he had purchased his deliverance by some dishonourable compliance. The reproach was urged in his life-time, and even in his presence, at the council of Tyre. See Tillemont, *Memoires Ecclesiastiques*, tom. viii. part i. p. 67.

179 The ancient, and perhaps authentic, account of the sufferings of Tarachus, and his companions (*Acta Sincera* Ruinart, p. 419....448.) is filled with strong expressions of resentment and contempt, which could not fail of irritating the magistrate. The behaviour of Aidesius to Hierocles, præfect of Egypt, was still more extraordinary, *λογοις τε και εργοις του δικαστην . . . περιελαλοι*. Euseb. de Martyr. Palestin. c. 5.

180 Euseb. de Martyr. Palestin. c. 13.

others again were actuated by the less honourable motive of deriving a plentiful subsistence, and perhaps a considerable profit, from the alms which the charity of the faithful bestowed on the prisoners¹⁸¹. After the church had triumphed over all her enemies, the interest as well as vanity of the captives prompted them to magnify the merit of their respective suffering. A convenient distance of time or place gave an ample scope to the progress of fiction; and the frequent instances which might be alleged of holy martyrs, whose wounds had been instantly healed, whose strength had been renewed, and whose lost members had miraculously been restored, were extremely convenient for the purpose of removing every difficulty, and of silencing every objection. The most extravagant legends, as they conduced to the honour of the church, were applauded by the credulous multitude, countenanced by the power of the clergy, and attested by the suspicious evidence of ecclesiastical history.

The vague descriptions of exile and imprisonment, of pain and torture, are so easily exaggerated or softened by the pencil of an artful orator, that we are naturally induced to inquire into a fact of a more distinct and stubborn kind; the number of persons who suffered death in consequence of the edicts published by Diocletian, his associates, and his successors. The recent legends record whole armies and cities, which were at once swept away by the undistinguishing rage of persecution. The more ancient writers content themselves with pouring out a liberal effusion of loose and tragical invectives, without condescending to ascertain the precise number of those persons who were permitted to seal with their blood their belief of the gospel. From the history of Eusebius, it may however be collected, that only nine bishops were punished with death; and we are assured, by his particular enumeration of the martyrs of Palestine,

181 Augustin. Collat. Carthagin. Dei, iii. c. 13. ap. Tillemont, *Mémoires Ecclesiastiques*, tom. v. part i. p. 46. The controversy with the Donatists has reflected some, though perhaps a partial, light on the history of the African church.

that no more than ninety-two Christians were entitled to that honourable appellation¹⁸². As we are unacquainted with the degree of episcopal zeal and courage which prevailed at that time, it is not in our power to draw any useful inferences from the former of these facts: but the latter may serve to justify a very important and probable conclusion. According to the distribution of Roman provinces, Palestine may be considered as the sixteenth part of the Eastern empire¹⁸³; and since there were some governors, who from a real or affected clemency had preserved their hands unstained with the blood of the faithful¹⁸⁴, it is reasonable to believe, that the country which had given birth to Christianity produced at least the sixteenth part of the martyrs who suffered death within the dominions of Galerius and Maximin; the whole might consequently amount to about fifteen hundred a number which, if it is equally divided between the ten years of the persecution will allow an annual consumption of one hundred and fifty martyrs. Allotting the same proportion to the provinces of Italy, Africa, and perhaps

182 Eusebius de Martyr. Palestin. c. 13. He closes his narration, by assuring us, that these were the martyrdoms inflicted in Palestine, during the *whole* course of the persecution. The fifth chapter of his eighth book, which relates to the province of Thebais in Egypt, may seem to contradict our moderate computation; but it will only lead us to admire the artful management of the historian. Chusing for the scene of the most exquisite cruelty, the most remote and sequestered country of the Roman empire, he relates, that in Thebais from ten to one hundred persons had frequently suffered martyrdom in the same day. But when he proceeds to mention his own journey into Egypt, his language insensibly becomes more cautious and moderate. Instead of a large, but definite number, he speaks of many Christians (*πολλοίς*); and most artfully selects two ambiguous words *ισοριθμημένον*, and *υπομεινάντας*, which may signify either what he had seen or what he had heard; either the expectation, or the execution, of the punishment. Having thus provided a secure evasion, he commits the equivocal passage to his readers and translators; justly conceiving that their piety would induce them to prefer the most favourable sense. There was perhaps some malice in the remark of Theodorus Metochita, that all who, like Eusebius, had been conversant with the Egyptians, delighted in an obscure and intricate style. (See Valesius ad loc.)

183 When Palestine was divided into three, the prefecture of the East contained forty-eight provinces. As the ancient distinctions of nations were long since abolished, the Romans distributed the provinces, according to a general proportion of their extent and opulence.

184 Ut gloriari possint nullum se innocentiam peremisse, nam et ipse andivai aliquos gloriantes, quia administratio sua, in hac parte, fuerit incruenta. Lacant Institut. Divin. v. 11.

Spain, where, at the end of two or three years, the rigour of the penal laws was either suspended or abolished, the multitude of Christians in the Roman empire, on whom a capital punishment was inflicted by a judicial sentence will be reduced to somewhat less than two thousand persons. Since it cannot be doubted that the Christians were more numerous, and their enemies more exasperated in the time of Diocletian, than they had ever been in any former persecution, this probable and moderate computation may teach us to estimate the number of primitive saints and martyrs who sacrificed their lives for the important purpose of introducing Christianity into the world.

We shall conclude this chapter by a melancholy truth, which obtrudes itself on the reluctant mind; that even admitting, without hesitation or enquiry, all that history has recorded, or devotion has feigned, on the subject of martyrdoms, it must still be acknowledged, that the Christians, in the course of their intestine dissensions, have inflicted far greater severities on each other, than they had experienced from the zeal of infidels. During the ages of ignorance which followed the subversion of the Roman empire in the West, the bishops of the Imperial city extended their dominion over the laity as well as clergy of the Latin church. The fabric of superstition which they had erected, and which might long have defied the feeble efforts of reason, was at length assaulted by a crowd of daring fanatics, who, from the twelfth to the sixteenth century assumed the popular character of reformers. The church of Rome defended by violence the empire which she had acquired by fraud; a system of peace and benevolence was soon disgraced by proscriptions, wars, massacres, and the institution of the holy office. And as the reformers were animated by the love of civil, as well as of religious freedom, the Catholic princes connected their own interest with that of the clergy, and enforced by fire and the sword the terrors of spiritual censures. In the Netherlands alone, more than one hundred thousand of the subjects of Charles the Fifth are said to have suffered by the hand of the exec

Conclu-
sion.

tioner; and this extraordinary number is attested by Grotius¹⁸⁵, a man of genius and learning, who preserved his moderation amidst the fury of contending sects, and who composed the annals of his own age and country, at a time when the invention of printing had facilitated the means of intelligence, and increased the danger of detection. If we are obliged to submit our belief to the authority of Grotius, it must be allowed, that the number of Protestants, who were executed in a single province and a single reign, far exceeded that of the primitive martyrs in the space of three centuries, and of the Roman empire. But if the improbability of the fact itself should prevail over the weight of evidence; if Grotius should be convicted of exaggerating the merit and sufferings of the Reformers¹⁸⁶; we shall be naturally led to inquire what confidence can be placed in the doubtful and imperfect monuments of ancient credulity; what degree of credit can be assigned to a courtly bishop, and a passionate declaimer, who, under the protection of Constantine, enjoyed the exclusive privilege of recording the persecutions inflicted on the Christians by the vanquished rivals or disregarded predecessors of their gracious sovereign.

185 Grot. *Annal. de Rebus Belgicis*, l. i. p. 12. Edit. fol.

186 Fra-Paolo (*Istoria del Concilio Tridentino*, l. iii.) reduces the number of Belgic martyrs to 50,000. In learning and moderation Fra-Paolo was not inferior to Grotius. The priority of time gives some advantage to the evidence of the former, which he loses on the other hand by the distance of Venice from the Netherlands.

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Foundation of Constantinople....Political System of Constantine, and his successors.....Military Discipline....The Palace....The Finances.

THE unfortunate Licinius was the last rival who opposed the greatness, and the last captive who adorned the triumph, of Constantine. After a tranquil and prosperous reign, the conqueror bequeathed to his family the inheritance of the Roman empire; a new capital a new policy, and a new religion; and the innovations which he established have been embraced and consecrated by succeeding generations. The age of the great Constantine and his sons is filled with important events; but the historian must be oppressed by their number and variety, unless he diligently separates from each other the scenes which are connected only by the order of time. He will describe the political institutions that gave strength and stability to the empire, before he proceeds to relate the wars and revolutions which hastened its decline. He will adopt the division unknown to the ancients, of civil and ecclesiastical affairs: the victory of the Christians, and their intestine discord, will supply copious and distinct materials both for edification and for scandal.

After the defeat and abdication of Licinius, his victorious rival proceeded to lay the foundations of a city, destined to reign in future times, the mistress of the East, and to survive the empire and religion of Constantine. The motives, whether of pride or of policy, which first induced Diocletian to withdraw himself from the ancient seat of government, had acquired additional weight by the example of his successors, and the habits of forty years. Rome was insensibly confounded with the dependent kingdoms which had once acknowledged her supremacy; and the country of the Cæsars was viewed with cold indifference by a martial prince, born in the neighbourhood of the Danube, educated in the courts and armies of Asia, and invested with the purple

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Design of
a new
capital.
A. D. 324.

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by the legions of Britain. The Italians, who had received Constantine as their deliverer, submissively obeyed the edicts which he sometimes condescended to address to the senate and people of Rome; but they were seldom honoured with the presence of their new sovereign. During the vigour of his age, Constantine, according to the various exigencies of peace and war, moved with slow dignity, or with active diligence, along the frontiers of his extensive dominions; and was always prepared to take the field either against a foreign or a domestic enemy. But as he gradually reached the summit of prosperity and the decline of life, he began to meditate the design of fixing in a more permanent station the strength as well as majesty of the throne. In the choice of an advantageous situation, he preferred the confines of Europe and Asia; to curb, with a powerful arm, the barbarians who dwelt between the Danube and the Tanais; to watch with an eye of jealousy the conduct of the Persian monarch, who indignantly supported the yoke of an ignominious treaty. With these views, Diocletian had selected and embellished the residence of Nicomedia: but the memory of Diocletian was justly abhorred by the protector of the church; and Constantine was not insensible to the ambition of founding a city which might perpetuate the glory of his own name. During the late operations of the war against Licinius, he had sufficient opportunity to contemplate, both as a soldier and as a statesman, the incomparable position of Byzantium; and to observe how strongly it was guarded by nature against an hostile attack, whilst it was accessible on every side to the benefits of commercial intercourse. Many ages before Constantine, one of the most judicious historians of antiquity¹ had described the advantages of a situation, from whence a feeble colony of Greeks derived the command of the sea, and the honours of a flourishing and independent republic².

Situation
of Byzantium.

1 Polybius, l. iv. p. 423. edit. Canabon. He observes that the peace of the Byzantines was frequently disturbed, and the extent of their territory contracted, by the inroads of the wild Thracians.

2 The navigator Byzas, who was styled the son of Neptune founded



If we survey Byzantium in the extent which it acquired with the august name of Constantinople, the figure of the imperial city may be represented under that of an unequal triangle. The obtuse point, which advances towards the east and the shores of Asia, meets and repels the waves of the Thracian Bosphorus. The northern side of the city is bounded by the harbour; and the southern is washed by the Propontis, or sea of Marmara. The basis of the triangle is opposed to the west, and terminates the continent of Europe. But the admirable form and division of the circumjacent land and water cannot, without a more ample explanation, be clearly or sufficiently understood.

The winding channel through which the waters of the Euxine flow with a rapid and incessant course towards the Mediterranean, received the appellation of Bosphorus, a name not less celebrated in the history, than in the fables of antiquity³. A crowd of temples and of votive altars profusely scattered along its steep and woody banks, attested the unskillfulness, the terrors, and the devotion of the Grecian navigators, who, after the example of the Argonauts, explored the dangers of the inhospitable Euxine. On these banks tradition long preserved the memory of the palace of Phineus, infested by the obscene harpies⁴; and of the sylvan reign of Amycus, who defied the son of Leda to the combat of the Cestus⁵.

The Bosphorus.

the city 656 years before the Christian Era. His followers were drawn from Argos and Megara. Byzantium was afterwards rebuilt and fortified by the Spartan general Pausanias. See Scaliger *Animadvers. ad Euseb.* p. 81. Ducange *Constantinopolis*, l. i. part i. cap. 15, 16. With regard to the wars of the Byzantines against Philip, the Gauls, and the kings of Bithynia, we should trust none but the ancient writers who lived before the greatness of the imperial city had excited a spirit of flattery and fiction.

3 The Bosphorus has been very minutely described by Dionysius of Byzantium, who lived in the time of Domitian (*Hudson Geograph. Minor.* tom. iii.), and by Gilles or Gyllius, a French traveller of the XVIth century. Tournefort (*Lettre XV.*) seems to have used his own eyes and the learning of Gyllius.

4 There were very few conjectures so happy as that of Le Clerc (*Bibliothèque Universelle*, tom. i. p. 148.), who supposes that the harpies were only locusts. The Syriac or Phœnician name of those insects, their noisy flight, the stench and devastation which they occasion, and the north wind which drives them into the sea, all contribute to form the striking resemblance.

5 The residence of Amycus was in Asia, between the old and the new

The streights of the Bosphorus are terminated by the Cyanean rocks, which, according to the description of the poets, had once floated on the face of the waters; and were destined by the gods to protect the entrance of the Euxine against the eye of prophane curiosity⁶..... From the Cyanean rocks to the point and harbour of Byzantium, the winding length of the Bosphorus extends, about sixteen miles⁷, and its most ordinary breadth may be computed at about one mile and an half. The *new* castles of Europe and Asia are constructed, on either continent, upon the foundations of two celebrated temples, of Serapis and of Jupiter Urius. The *old* castles, a work of the Greek emperors, command the narrowest part of the channel, in a place where the opposite banks advance within five hundred paces of each other. These fortresses were restored and strengthened by Mahomet the Second, when he meditated the siege of Constantinople⁸: but the Turkish conqueror was most probably ignorant, that near two thousand years before his reign, Darius had chosen the same situation to connect the two continents by a bridge of boats⁹. At a small distance from the old castles we discover the little town of Chrysopolis, or Scutari, which may almost be considered as the Asiatic suburb of Constantinople. The Bosphorus, as it begins to open into the Propontis, passes between Byzantium and Chalcedon. The latter of those cities was built by the Greeks,

castles, at a place called Laurus Insana. That of Phineus was in Europe, near the village of Maumole and the Black Sea. See Gyllius de Bosph. l. ii. c. 23. Tournefort, Lettre XV.

6 The deception was occasioned by several pointed rocks, alternately covered and abandoned by the waves. At present there are two small islands, one towards either shore; that of Europe is distinguished by the column of Pompey.

7 The ancients computed one hundred and twenty stadia, or fifteen Roman miles. They measured only from the new castles, but they carried the streights as far as the town of Chalcedon.

8 Ducas Hist. c. 34. Leunclavius Hist. Turcia Musulmanica, l. xv. p. 577. Under the Greek empire these castles were used as state prisons, under the tremendous name of *Lethe*, or towers of oblivion.

9 Darius engraved in Greek and Assyrian letters on two marble columns, the names of his subject nations, and the amazing numbers of his land and sea forces. The Byzantines afterwards transported these columns into the city, and used them for the altars of their tutelar deities. Herodotus, l. iv. c. 67.



a few years before the former ; and the blindness of its founders, who overlooked the superior advantages of the opposite coast, has been stigmatized by a proverbial expression of contempt ¹⁰.

The port.

The harbour of Constantinople, which may be considered as an arm of the Bosphorus, obtained, in a very remote period, the denomination of the *Golden Horn*.... The curve which it describes might be compared to the horn of a stag, or, as it should seem, with more propriety, to that of an ox ¹¹. The epithet of *golden* was expressive of the riches which every wind wafted from the most distant countries into the secure and capacious port of Constantinople. The river Lycus, formed by the conflux of two little streams, pours into the harbour a perpetual supply of fresh water, which serves to cleanse the bottom, and to invite the periodical shoals of fish to seek their retreat in that convenient recess. As the vicissitudes of tides are scarcely felt in those seas, the constant depth of the harbour allows goods to be landed on the quays without the assistance of boats ; and it has been observed, that in many places the largest vessels may rest their prows against the houses, while their sterns are floating in the water ¹². From the mouth of the Lycus to that of the harbour, this arm of the Bosphorus is more than seven miles in length. The entrance is about five hundred yards broad, and a strong chain could be occasionally drawn across it, to guard the port and city from the attack of an hostile navy ¹³.

10 Namque artissimo inter Europam Assiamque divortio Byzantium in extremâ Europâ posuere Græci, quibus, Pythium Apollinem consulentibus ubi conderent urbem, redditum oraculum est, quærent sedem *cæcorum* terris adversam. Eâ ambage Chalcedonii monstrabantur, quod priores illuc advecti, prævisâ locorum utilitate pejora legiscent. Tacit. Annal. xii. 62.

11 Strabo, l. x. p. 492. Most of the antlers are now broke off ; or, to speak less figuratively, most of the recesses of the harbour are filled up. See Gylius de Bosphoro Thracio, l. i. c. 5.

12 Procopius de *Ædificiis*, l. i. c. 5. His description is confirmed by modern travellers. See Thevenot, part i. l. i. c. 15. Tournefort, Lettre XII. Niebuhr Voyage d'Arabie, p. 22.

13 See Ducange, C. P. l. i. part i. c. 16. and his Observations sur Villehardouin, p. 289. The chain was drawn from the Acropolis, near the modern Kiosh, to the tower of Galata ; and was supported at convenient distances by large wooden piles.

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The Propontis.

Between the Bosphorus and the Hellespont, the shores of Europe and Asia receding on either side inclose the sea of Marmara, which was known to the ancients by the denomination of Propontis. The navigation from the issue of the Bosphorus to the entrance of the Hellespont is about one hundred and twenty miles. Those who steer their westward course through the middle of the Propontis, may at once descry the high lands of Thrace and Bithynia, and never lose sight of the lofty summit of Mount Olympus, covered with eternal snows¹⁴. They leave on the left a deep gulf, at the bottom of which Nicomedia was seated, the imperial residence of Diocletian; and they pass the small islands of Cyzicus and Proconnesus before they cast anchor at Gallipoli; where the sea, which separates Asia from Europe, is again contracted into a narrow channel.

The Hellespont.

The geographers who, with the most skilful accuracy, have surveyed the form and extent of the Hellespont, assign about sixty miles for the winding course, and about three miles for the ordinary breadth of those celebrated streights¹⁵. But the narrowest part of the channel is found to the northward of the old Turkish castles between the cities of Cestus and Abydus. It was here that the adventurous Leander braved the passage of the flood for the possession of his mistress¹⁶. It was here likewise, in a place where the distance between the opposite banks can-

14 Thevenot (*Voyages au Levant*, part i. l. i. c. 14.) contracts the measure to 125 small Greek miles. Belon (*Observations*, l. ii. c. 1.) gives a good description of the Propontis, but contents himself with the vague expression of one day and one night's sail. When Sandys (*Travels*, p. 21.) talks of 150 furlongs in length as well as breadth, we can only suppose some mistake of the press in the text of that judicious traveller.

15 See an admirable dissertation of M. d'Anville upon the Hellespont or Dardanelles, in the *Memoires de l'Academie des Inscriptions*, tom. xxviii. p. 318. . . 346. Yet even that ingenious geographer is too fond of supposing new, and perhaps imaginary *measures*, for the purpose of rendering ancient writers as accurate as himself. The stadia employed by Herodotus in the description of the Euxine, the Bosphorus, &c. (l. iv. c. 35.) must undoubtedly be all of the same species: but it seems impossible to reconcile them either with truth or with each other.

16 The oblique distance between Sestus and Abydus was thirty stadia. The improbable tale of Hero and Leander is exposed by M. Mahudel, but is defended on the authority of poets and medals by M. de la Nauze. See the *Academie des Inscriptions*, tom. vii. Hist. p. 74. Mem. p. 240.

not exceed five hundred paces, that Xerxes imposed a stupendous bridge of boats, for the purpose of transporting into Europe an hundred and seventy myriads of barbarians¹⁷. A sea contracted within such narrow limits may seem but ill to deserve the singular epithet of *broad*, which Homer, as well as Orpheus, has frequently bestowed on the Hellespont. But our ideas of greatness are of a relative nature; the traveller, and especially the poet, who sailed along the Hellespont, who pursued the windings of the stream, and contemplated the rural scenery, which appeared on every side to terminate the prospect, insensibly lost the remembrance of the sea; and his fancy painted those celebrated streights, with all the attributes of a mighty river flowing with a swift current, in the midst of a woody and inland country, and at length through a wide mouth, discharging itself into the *Ægean* or *Archipelago*¹⁸. Ancient Troy¹⁹, seated on an eminence at the foot of Mount Ida, overlooked the mouth of the Hellespont, which scarcely received an accession of waters from the tribute of those immortal rivulets the Simois and Scamander. The Grecian camp had stretched twelve miles along the shore from the Sigæan to the Rhætean promontory; and the flanks of the army were guarded by the bravest chiefs who fought under the banners of Agamemnon. The first of those promontories was occupied by Achilles with his invincible Myrmidons, and the dauntless Ajax pitched his tents on the other. After Ajax had fallen a sacrifice to his disappointed pride, and to the in-

17 See the seventh book of Herodotus, who has erected an elegant trophy to his own fame and to that of his country. The review appears to have been made with tolerable accuracy; but the vanity, first of the Persians, and afterwards of the Greek, was interested to magnify the armament and the victory. I should much doubt whether the *invaders* have ever outnumbered the *men* of any country which they attacked.

18 See Wood's Observations on Homer, p. 320. I have, with pleasure, selected this remark from an author who in general seems to have disappointed the expectation of the public as a critic, and still more as a traveller. He had visited the banks of the Hellespont; he had read Strabo; he ought to have consulted the Roman itineraries: how was it possible for him to confound Ilium and Alexandria Troas, (Observations, p. 340, 341.), two cities which were sixteen miles distant from each other?

19 Demetrius of Scepsis wrote sixty books on thirty lines of Homer's Catalogue. The XIIIth Book of Strabo is sufficient for our curiosity.

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gratitude of the Greeks, his sepulchre was erected on the ground where he had defended the navy against the rage of Jove and of Hector; and the citizens of the rising town of Rhætium celebrated his memory with divine honours²⁰. Before Constantine gave a just preference to the situation of Byzantium, he had conceived the design of erecting the seat of empire on this celebrated spot, from whence the Romans derived their fabulous origin. The extensive plain which lies below ancient Troy, towards the Rhætan promontory and the tomb of Ajax, was first chosen for his new capital; and though the undertaking was soon relinquished, the stately remains of unfinished walls and towers attracted the notice of all who sailed through the streights of the Hellespont²¹.

Advantages of
Constanti-
nople.

We are at present qualified to view the advantageous position of Constantinople; which appears to have been formed by Nature for the centre and capital of a great monarchy. Situated in the forty-first degree of latitude, the Imperial city commanded, from her seven hills²², the opposite shores of Europe and Asia; the climate was healthy and temperate, the soil fertile, the harbour secure and capacious; and the approach on the side of the continent was of small extent and easy defence. The Bosphorus and the Hellespont may be considered as the two gates of Constantinople; and the prince who possessed those important passages could always shut them against a naval enemy, and open them to the fleets of commerce. The preservation of the eastern provinces may, in some degree, be ascribed to the policy of Constantine, as the Barba-

²⁰ Strabo, l. xiii. p. 595. The disposition of the ships which were drawn upon dry land, and the posts of Ajax and Achilles, are very clearly described by Homer. See *Iliad* ix. 229.

²¹ Zosim. l. ii. p. 105. Sozomen, l. ii. c. 3. Theophanes, p. 18. Nicephorus Callistus, l. vii. p. 48. Zonaras, tom. ii. l. xiii. p. 6. Zosimus places the new city between Ilium and Alexandria, but this apparent difference may be reconciled by the large extent of its circumference. Before the foundation of Constantinople, Thessalonica is mentioned by Cedrenus (p. 283.), and Sardica by Zonaras, as the intended capital. They both suppose, with very little probability, that the Emperor, if he had not been prevented by a prodigy, would have repeated the mistake of the *blind* Chalcedonians.

²² Pocock's *Description of the East*, vol. ii. part ii. p. 127. His plan of the seven hills is clear and accurate. That traveller is seldom so satisfactory.

rians of the Euxine, who in the preceding age had poured their armaments into the heart of the Mediterranean, soon desisted from the exercise of piracy, and despaired of forcing this insurmountable barrier. When the gates of the Hellespont and Bosphorus were shut, the capital still enjoyed, within their spacious inclosure, every production which could supply the wants, or gratify the luxury, of its numerous inhabitants. The sea-coasts of Thrace and Bithynia, which languish under the weight of Turkish oppression, still exhibit a rich prospect of vineyards, of gardens, and of plentiful harvests: and the Propontis has ever been renowned for an inexhaustible store of the most exquisite fish, that are taken in their stated seasons, without skill, and almost without labour²³. But when the passages of the Streights were thrown open for trade, they alternately admitted the natural and artificial riches of the north and south, of the Euxine, and of the Mediterranean. Whatever rude commodities were collected in the forests of Germany and Scythia, as far as the sources of the Tanais and the Borysthenes; whatsoever was manufactured by the skill of Europe or Asia; the corn of Egypt, and the gems and spices of the farthest India, were brought by the varying winds into the port of Constantinople, which, for many ages, attracted the commerce of the ancient world²⁴.

The prospect of beauty, of safety, and of wealth, united in a single spot, was sufficient to justify the choice of Constantine. But as some decent mixture of prodigy and fable has, in every age, been supposed to reflect a becoming majesty on the origin of great cities²⁵, the empe-

Founda-
tion of the
city.

23 See Belon. Observations, c. 72....76. Among a variety of different species, the Pelamides, a sort of Thunnies, were the most celebrated. We may learn from Polybius, Strabo, and Tacitus, that the profits of the fishery constituted the principal revenue of Byzantium.

24 See the eloquent description of Busbequius, epistol. i. p. 64. Est in Europa; habet in conspectu Asian, Ægyptum, Africanque à dextrâ: quæ rametsi contigæ non sunt, maris tamen navigandique commoditate veluti junguntur. A sinistra vero Pontus est Euxinus, &c.

25 Datur hæc venia antiquitati, ut miscendo humana divinis, primordia urbium augustiora faciat. T. Liv. in proem.

ror was desirous of ascribing his resolution, not so much to the uncertain counsels of human policy, as to the infallible and eternal decrees of divine wisdom. In one of his laws he has been careful to instruct posterity, that, in obedience to the commands of God, he laid the everlasting foundations of Constantinople²⁶: and though he has not condescended to relate in what manner the celestial inspiration was communicated to his mind, the defect of his modest silence has been liberally supplied by the ingenuity of succeeding writers; who describe the nocturnal vision which appeared to the fancy of Constantine, as he slept within the walls of Byzantium. The tutelar genius of the city, a venerable matron sinking under the weight of years and infirmities, was suddenly transformed into a blooming maid, whom his own hands adorned with all the symbols of Imperial greatness²⁷. The monarch awoke, interpreted the auspicious omen, and obeyed, without hesitation, the will of heaven. The day which gave birth to a city or colony was celebrated by the Romans with such ceremonies as had been ordained by a generous superstition²⁸; and though Constantine might omit some rites which savoured too strongly of their Pagan origin, yet he was anxious to leave a deep impression of hope and respect on the minds of the spectators. On foot, with a lance in his hand, the emperor himself led the solemn procession; and directed the line, which was traced as the boundary of the destined capital: till the growing circumference was observed with astonishment by the assistants, who, at length, ventured to observe, that he had already exceeded the most ample measure of a great city. "I shall

²⁶ He says in one of his laws, *pro commoditate Urbis quam æterno nomine, jubente Deo, donavimus.* Cod. Theod. l. xiii. tit. v. leg. 7.

²⁷ The Greeks, Theophanes, Cedrenus, and the Author of the Alexandrian Chronicle, confine themselves to vague and general expressions. For a more particular account of the vision, we are obliged to have recourse to such Latin writers as William of Malmshury. See Ducange, C. P. l. i. p. 24, 25.

²⁸ See Plutarch in Romul. tom. i. p. 49. edit. Bryan. Among other ceremonies, a large hole, which had been dug for that purpose, was filled up with handfuls of earth, which each of the settlers brought from the place of his birth, and thus adopted his new country.

“ still advance,” replied Constantine, “ till HE, the invincible guide who marches before me, thinks proper to “ stop²⁹.” Without presuming to investigate the nature or motives of this extraordinary conductor, we shall content ourselves with the more humble task of describing the extent and limits of Constantinople³⁰.

In the actual state of the city, the palace and gardens of the Seraglio occupy the eastern promontory, the first of the seven hills, and cover about one hundred and fifty acres of our own measure. The seat of Turkish jealousy and despotism is erected on the foundations of a Grecian republic; but it may be supposed that the Byzantins were tempted by the conveniency of the harbour to extend their habitations on that side beyond the modern limits of the Seraglio. The new walls of Constantine stretched from the port to the Propontis across the enlarged breadth of the triangle, at the distance of fifteen stadia from the ancient fortification; and with the city of Byzantium they inclosed five of the seven hills, which, to the eyes of those who approach Constantinople, appear to rise above each other in beautiful order³¹. About a century after the death of the founder, the new buildings, extending on one side up the harbour, and on the other along the Propontis, already covered the narrow ridge of the sixth, and the broad summit of the seventh hill. The necessity of protecting those suburbs from the incessant inroads of the Barbarians, engaged the younger Theodosius to surround his capital with an adequate and permanent inclosure of walls³². From the eastern promon-

Extent.

29 Philostorgius, l. ii. c. 9. This incident, though borrowed from a suspected writer, is characteristic and probable.

30 See in the *Memoires de l'Academie*, tom. xxxv. p. 747...758, a dissertation of M. d'Anville on the extent of Constantinople. He takes the plan inserted in the *Imperium Orientale* of Banduri as the most complete; but, by a series of very nice observations, he reduces the extravagant proportion of the scale, and instead of 9500, determines the circumference of the city as consisting of about 7800 French *toises*.

31 Codinus *Antiquitat. Const.* p. 12. He assigns the church of St. Antony as the boundary on the side of the harbour. It is mentioned in Ducange, l. iv. c. 6. but I have tried, without success, to discover the exact place where it was situated.

32 The new wall of Theodosius was constructed in the year 413. In 447 it was thrown down by an earthquake, and rebuilt in three months by

tory to the golden gate, the extreme length of Constantinople was about three Roman miles³³; the circumference measured between ten and eleven, and the surface might be computed as equal to about two thousand English acres. It is impossible to justify the vain and credulous exaggerations of modern travellers, who have sometimes stretched the limits of Constantinople over the adjacent villages of the European, and even of the Asiatic coast³⁴. But the suburbs of Pera and Galata, though situate beyond the harbour, may deserve to be considered as a part of the city³⁵; and this addition may perhaps authorise the measure of a Byzantine historian, who assigns sixteen Greek (about fourteen Roman) miles for the circumference of his native city³⁶. Such an extent may seem not unworthy of an Imperial residence. Yet Constantinople must yield to Babylon and Thebes³⁷, to ancient Rome, to London, and even to Paris³⁸.

the diligence of the præfect Cyrus. The suburb of the Blachernæ was first taken into the city in the reign of Heraclius. Ducange, *Const.* l. i. c. 10, 11.

33 The measurement is expressed in the *Notitia* by 14,075 feet. It is reasonable to suppose that these were Greek feet; the proportion of which has been ingeniously determined by M. d'Anville. He compares the 180 feet with the 78 Hashemite cubits, which in different writers are assigned for the height of St. Sophia. Each of these cubits was equal to 27 French inches.

34 The accurate Thevenot (l. i. c. 15.) walked in one hour and three quarters round two of the sides of the triangle, from the Kiosk of the Seraglio to the seven towers. D'Anville examines with care, and receives with confidence, this decisive testimony, which gives a circumference of ten or twelve miles. The extravagant computation of Tournefort (*Lettre XI.*) of thirty-four or thirty miles, without including Scutari, is a strange departure from his usual character.

35 The sycæ, or fig-trees, formed the thirteenth region, and were very much embellished by Justinian. It has since borne the names of Pera and Galata. The etymology of the former is obvious; that of the latter is unknown. See Ducange *Const.* l. i. c. 22. and Gyllius de Byzant. l. iv. c. 10.

36 One hundred and eleven stadia, which may be translated into modern Greek miles each of seven stadia, or 660, sometimes only 600 French toises. See d'Anville *Mesures Itinéraires*, p. 53.

37 When the ancient texts, which describe the size of Babylon and Thebes, are settled, the exaggerations reduced, and the measures ascertained, we find that those famous cities filled the great but not incredible circumference of about twenty-five or thirty miles. Compare d'Anville *Mém. de l'Académie*, tom. xxviii. p. 235, with his *Description de l'Égypte*, p. 201, 202.

38 If we divide Constantinople and Paris into equal squares of 50 French toises, the former contains 850, and the latter 1160 of those divisions.

The master of the Roman world, who aspired to erect an eternal monument of the glories of his reign, could employ in the prosecution of that great work the wealth, the labour, and all that yet remained of the genius of obedient millions. Some estimate may be formed of the expense bestowed with Imperial liberality on the foundation of Constantinople, by the allowance of about two millions five hundred thousand pounds for the construction of the walls, the porticoes, and the aqueducts³⁹. The forests that overshadowed the shores of the Euxine, and the celebrated quarries of white marble in the little island of Proconnesus, supplied an inexhaustible stock of materials, ready to be conveyed, by the convenience of a short water-carriage, to the harbour of Byzantium⁴⁰. A multitude of labourers and artificers urged the conclusion of the work with incessant toil: but the impatience of Constantine soon discovered, that, in the decline of the arts, the skill as well as numbers of his architects bore a very unequal proportion to the greatness of his designs. The magistrates of the most distant provinces were therefore directed to institute schools, to appoint professors, and by the hopes of rewards and privileges, to engage in the study and practice of architecture a sufficient number of ingenious youths, who had received a liberal education⁴¹. The buildings of the new city were executed by such artificers as the reign of Constantine could afford; but they were decorated by the hands of the most celebrated masters of the age of Pericles and Alexander. To revive the genius of Phidias and Lysippus, surpassed indeed the power of a Roman emperor; but the immortal productions which

39 Six hundred centenaries, or sixty thousand pounds weight of gold. This sum is taken from Codinus *Antiquit. Const.* p. 11; but unless that contemptible author had derived his information from some purer sources, he would probably have been unacquainted with so obsolete a mode of reckoning.

40 For the forests of the Black Sea, consult Tournefort, *Lettre XVI*; for the marble quarries of Proconnesus, see Strabo, l. xiii. p. 588. The latter had already furnished the materials of the stately buildings of Cyzicus.

41 See the *Codex Theodos.* l. xiii. tit. iv. leg. 1. This law is dated in the year 334, and was addressed to the præfect of Italy, whose jurisdiction extended over Africa. The commentary of Godefroy on the whole title well deserves to be consulted.

they had bequeathed to posterity were exposed without defence to the rapacious vanity of a despot. By his commands the cities of Greece and Asia were despoiled of their most valuable ornaments⁴². The trophies of memorable wars, the objects of religious veneration, the most finished statues of the gods and heroes, of the sages and poets, of ancient times, contributed to the splendid triumph of Constantinople; and gave occasion to the remark of the historian Cedrenus⁴³, who observes, with some enthusiasm, that nothing seemed wanting except the souls of the illustrious men whom those admirable monuments were intended to represent. But it is not in the city of Constantine, nor in the declining period of an empire, when the human mind was depressed by civil and religious slavery, that we should seek for the souls of Homer and of Demosthenes.

Edifices.

During the siege of Byzantium, the conqueror had pitched his tent on the commanding eminence of the second hill. To perpetuate the memory of his success, he chose the same advantageous position for the principal Forum⁴⁴; which appears to have been a circular, or rather elliptical form. The two opposite entrances formed triumphal arches; the porticoes, which inclosed it on every side, were filled with statues; and the centre of the Forum was occupied by a lofty column, of which a mutilated fragment is now degraded by the appellation of the *burnt pillar*. This column was erected on a pedestal of white marble twenty feet high; and was composed of ten pieces of porphyry, each of which measured about

⁴² Constantinopolis dedicatur pœne omnium urbium nuditate. Hieronym. Chron. p. 181. See Cedrinus, p. 89. The author of the *Antiquitat. Const.* l. iii. (apud Banduri *Imp. Orient.* tom. i. p. 41.) enumerates Rome, Sicily, Antioch, Athens, and a long list of other cities. The provinces of Greece and Asia Minor may be supposed to have yielded the richest booty.

⁴³ Hist. Compend. p. 369. He describes the statue, or rather bust of Homer with a degree of taste which plainly indicates that Cedrenus copied the style of a more fortunate age.

⁴⁴ Zosim. l. ii. p. 106. Chron. Alexandrin. vel Paschal, p. 284. Ducange *Const.* l. i. c. 24. Even the last of those writers seems to confound the Forum of Constantine with the Augustæum, or court of the palace. I am not satisfied whether I have properly distinguished what belongs to the one and the other.

ten feet in height, and about thirty-three in circumference⁴⁵. On the summit of the pillar, above one hundred and twenty feet from the ground, stood the colossal statue of Apollo. It was of bronze, had been transported either from Athens or from a town of Phrygia, and was supposed to be the work of Phidias. The artist had represented the god of day, or, as it was afterwards interpreted, the emperor Constantine himself, with a sceptre in his right hand, the globe of the world in his left, and a crown of rays glittering on his head⁴⁶. The Circus or Hippodrome, was a stately building about four hundred paces in length, and one hundred in breadth⁴⁷. The space between the two *metæ* or goals was filled with statues and obelisks; and we may still remark a very singular fragment of antiquity; the bodies of three serpents, twisted into one pillar of brass. Their triple heads had once supported the golden tripod which, after the defeat of Xerxes, was consecrated in the temple of Delphi by the victorious Greeks⁴⁸. The beauty of the Hippodrome has been long since defaced by the rude hands of the Turkish conquerors; but, under the similar appellation of Atmedian, it still serves as a place of

45 The most tolerable account of this column is given by Pocock. Description of the East, vol. ii. part ii. p. 131. But it is still in many instances perplexed and unsatisfactory.

46 Ducange Const. l. i. c. 24. p. 76. and his notes ad Alexiad. p. 382. The statue of Constantine or Apollo was thrown down under the reign of Alexis Comnenus.

47 Tournefourt (Lettre XII.) computes the Atmedian at four hundred paces. If he means geometrical paces of five feet each, it was three hundred *toises* in length, about forty more than the great Circus of Rome. See d'Anville Mesures Itinéraires, p. 73.

48 The guardians of the most holy relics would rejoice if they were able to produce such a chain of evidence as may be alleged on this occasion. See Banduri ad Antiquitat. Const. p. 668. Gyllius de Byzant. l. ii. c. 13. 1. The original consecration of the tripod and pillar in the temple of Delphi may be proved from Herodotus and Pausanias. 2. The Pagan Zosimus agrees with the three ecclesiastical historians, Eusebius, Socrates, and Sozomen, that the sacred ornaments of the temple of Delphi were removed to Constantinople by the order of Constantine; and among these the serpentine pillar of the Hippodrome is particularly mentioned. 3. All the European travellers who have visited Constantinople, from Buondelmonte to Pocock, describe it in the same place, and almost in the same manner; the differences between them are occasioned only by the injuries which it has sustained from the Turks. Mahomet the Second broke the under-jaw of one of the serpents with a stroke of his battle-axe. Thevenot, l. i. c. 17.

exercise for their horses. From the throne, whence the emperor viewed the Circensian games, a winding staircase⁴⁹ descended to the palace; a magnificent edifice, which scarcely yielded to the residence of Rome itself, and which, together with the dependent courts, gardens, and porticoes, covered a considerable extent of ground upon the banks of the Propontis between the Hippodrome and the church of St. Sophia⁵⁰. We might likewise celebrate the baths, which still retained the name of Zeuxippus, after they had been enriched by the munificence of Constantine, with lofty columns, various marbles, and above threescore statutes of bronze⁵¹. But we should deviate from the design of this history, if we attempted minutely to describe the different buildings or quarters of the city. It may be sufficient to observe, that whatever could adorn the dignity of a great capital, or contribute to the benefit or pleasure of its numerous inhabitants, was contained within the walls of Constantinople. A particular description, composed about a century after its foundation, enumerates a capitol or school of learning, a circus, two theatres, eight public, and one hundred and fifty-three private, baths, fifty-two porticoes, five granaries, eight aqueducts or reservoirs of water, four spacious halls for the meetings of the senate or courts of justice, fourteen churches, fourteen palaces, and four thousand three hundred and eighty-eight houses, which, for their size or

49 The Latin name *Cochlea* was adopted by the Greeks, and very frequently occurs in the Byzantine history. Ducange Const. l. ii. c. 1. p. 104.

50 There are three topographical points which indicate the situation of the palace. 1. The stair-case, which connected it with the Hippodrome or Atmedian. 2. A small artificial port on the Propontis, from whence there was an easy ascent, by a flight of marble steps, to the gardens of the palace. 3. The Augusteum was a spacious court, one side of which was occupied by the front of the palace, and another by the church of St. Sophia.

51 Zeuxippus was an epithet of Jupiter, and the baths were a part of old Byzantium. The difficulty of assigning their true situation has not been felt by Ducange. History seems to connect them with St. Sophia and the palace; but the original plan, inserted in Banduri, places them on the other side of the city near the harbour. For their beauties, see Chron. Paschal, p. 285, and Gyllius de Byzant, l. ii. c. 7. Christodorus (see Antiquitat. Const. l. vii.) composed inscriptions in verse for each of the statues. He was a Theban poet in genius as well as in birth:

Bæotum in crasso jurares ære natum.

beauty, deserved to be distinguished from the multitude of plebeian habitations⁵².

The populousness of this favoured city was the next and most serious object of the attention of its founder. In the dark ages which succeeded the translation of the empire, the remote and the immediate consequences of that memorable event were strangely confounded by the vanity of the Greeks, and the credulity of the Latins⁵³. It was asserted and believed, that all the noble families of Rome, the senate, and the equestrian order, with their innumerable attendants, had followed their emperor to the banks of the Propontis; that a spurious race of strangers and plebeians was left to possess the solitude of the ancient capital; and that the lands of Italy, long since converted into gardens, were at once deprived of cultivation and inhabitants⁵⁴. In the course of this history, such exaggerations will be reduced to their just value: yet, since the growth of Constantinople cannot be ascribed to the general increase of mankind and of industry, it must be admitted, that this artificial colony was raised at the expense of the ancient cities of the empire. Many opulent senators of Rome, and of the Eastern provinces, were probably invited by Constantine to adopt for their country the fortunate spot which he had chosen for his own residence. The invitations of a master are scarcely to be distinguished from commands; and the liberality of the emperor obtained a ready and cheerful obedience. He bestowed on his favourites the palaces which he had

52 See the Notitia. Rome only reckoned 1780 large houses, *domus*; but the word must have had a more dignified signification. No *insule* are mentioned at Constantinople. The old capital consisted of 424 streets, the new of 322.

53 Liutprand. Legatio ad Imp. Nicephorum, p. 153. The modern Greeks have strangely disfigured the antiquities of Constantinople. We might excuse the errors of the Turkish or Arabian writers; but it is somewhat astonishing, that the Greeks, who had access to the authentic materials preserved in their own language, should prefer fiction to truth, and loose tradition to genuine history. In a single page of Codinus we may detect twelve unpardonable mistakes; the reconciliation of Severus and Niger, the marriage of their son and daughter, the siege of Byzantium by the Macedonians, the invasion of the Gauls, which recalled Severus to Rome, the *sixty* years which elapsed from his death to the foundation of Constantinople, &c.

54 Montesquieu, *Grandeur et Decadence des Romains*, c. 17.

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built in the several quarters of the city, assigned them lands and pensions for the support of their dignity⁵⁵, and alienated the demesnes of Pontus and Asia, to grant hereditary estates by the easy tenure of maintaining a house in the capital⁵⁶. But these encouragements and obligations soon became superfluous, and were gradually abolished. Wherever the seat of government is fixed, a considerable part of the public revenue will be expended by the prince himself, by his ministers, by the officers of justice, and by the domestics of the palace. The most wealth of the provincials will be attracted by the powerful motives of interest and duty, of amusement and curiosity. A third and more numerous class of inhabitants will insensibly be formed, of servants, of artificers, and of merchants, who derive their subsistence from their own labour, and from the wants or luxury of the superior ranks. In less than a century, Constantinople disputed with Rome itself the pre-eminence of riches and numbers. New piles of buildings, crowded together with too little regard to health or convenience, scarcely allowed the intervals of narrow streets for the perpetual throng of men, of horses, and of carriages. The allotted space of ground was insufficient to contain the increasing people; and the additional foundations, which, on either side, were advanced into the sea, might alone have composed a very considerable city⁵⁷.

⁵⁵ Themist. Orat. iii. p. 48. edit. Hardouin. Sozomen, l. ii. c. 3. Zosim. l. ii. p. 107. Anonym. Valesian. p. 715. If we could credit Codinus (p. 10.), Constantine built houses for the senators on the exact model of their Roman palaces, and gratified them, as well as himself, with the pleasure of an agreeable surprise; but the whole story is full of fictions and inconsistencies.

⁵⁶ The law by which the younger Theodosius, in the year 438, abolished this tenure, may be found among the *Novellæ* of that emperor at the head of the Theodosian Code, tom. vi. nov. 12. M. de Tillemont (*Hist. des Empereurs*, tom. iv. p. 371.) has evidently mistaken the nature of these estates. With a grant from the Imperial demesnes, the same condition was accepted as a favour which would justly have been deemed a hardship, if it had been imposed upon private property.

⁵⁷ The passages of Zosimus, of Eunapius, of Sozomen, and of Agathias, which relate to the increase of buildings and inhabitants at Constantinople, are collected and connected by Gyllius de Byzant. l. i. c. 3. Sidonius Apollinarius (in *Panegy. Anthem.* 56. p. 290. edit. Sirmond) describes the moles that were pushed forwards into the sea; they consisted of the famous Puzzolan sand, which hardens in the water.

The frequent and regular distributions of wine and oil, of corn or bread, of money or provisions, had almost exempted the poorer citizens of Rome from the necessity of labour. The magnificence of the first Cæsars was in some measure imitated by the founder of Constantinople⁵⁸: but his liberality, however it might excite the applause of the people, has incurred the censure of posterity. A nation of legislators and conquerors might assert their claim to the harvests of Africa, which had been purchased with their blood; and it was artfully contrived by Augustus, that, in the enjoyment of plenty, the Romans should lose the memory of freedom. But the prodigality of Constantine could not be excused by any consideration either of public or private interest; and the annual tribute of corn imposed upon Egypt for the benefit of his new capital was applied to feed a lazy and indolent populace, at the expense of the husbandmen of an industrious province⁵⁹.... Some other regulations of this emperor are less liable to blame, but they are less deserving of notice. He divided Constantinople into fourteen regions or quarters⁶⁰, dignified the public council with the appellation of Senate⁶¹,

58 Sozomen, l. ii. c. 5. Philostorg. l. ii. c. 9. Codin. Antiquitat. Const. p. 8. It appears by Socrates, l. ii. c. 13, that the daily allowances of the city consisted of eight myriads of σίτῃς, which we may either translate with Valesius by the words modii of corn, or consider as expressive of the number of loaves of bread.

59 See Cod. Theodos. l. xiii, and xiv, and Cod. Justinian. Edict xii. tom. ii. p. 648. edit. Genev. See the beautiful complaint of Rome in the poem of Claudian de Bell. Gildonico, ver. 46....64:

Cum subiit par Roma mihi, divisaque sumsit
Æquales aurora togas; Ægyptia rura
In partem cessere novam.

60 The regions of Constantinople are mentioned in the code of Justinian, and particularly described in the Notitia of the younger Theodosius; but as the four last of them are not included within the wall of Constantine, it may be doubted whether this division of the city should be referred to the founder.

61 Senatum constituit secundi ordinis; *Claros* vocavit. Anonym. Valesian, p. 715. The senators of old Rome were stiled *Clarissimi*. See a curious note of Valesius and Ammian. Marcellin. xxii. 9. From the eleventh epistle of Julian, it should seem that the place of senator was considered as a burthen, rather than as an honour: but the Abbé de la Bletterie (Vie de Jovien, tom. ii. p. 371.) has shewn that this epistle could not relate to Constantinople. Might we not read, instead of the celebrated name of Βυζαντινός, the obscure but more probable word Βισανθηνοίς? Bisanthe or Rhædestus, now Rhodosto, was a small maritime city of Thrace. See Stephan. Byz. de Urbibus, p. 225. and Cellar. Geograph. tom. i. p. 849.



Dedication
A. D. 330
or 334.

communicated to the citizens the privileges of Italy⁶², and bestowed on the rising city the title of Colony, the first and most favoured daughter of ancient Rome. The venerable parent still maintained the legal and acknowledged supremacy, which was due to her age, to her dignity, and to the remembrance of her former greatness⁶³.

As Constantine urged the progress of the work with the impatience of a lover, the walls, the porticoes, and the principal edifices were completed in a few years, or, according to another account, in a few months⁶⁴: but this extraordinary diligence should excite the less admiration, since many of the buildings were finished in so hasty and imperfect a manner, that, under the succeeding reign, they were preserved with difficulty from impending ruin⁶⁵.... But while they displayed the vigour and freshness of youth, the founder prepared to celebrate the dedication of his city⁶⁶. The games and largesses which crowned the pomp of this memorable festival may easily be supposed: but there is one circumstance of a more singular and permanent nature, which ought not entirely to be overlooked....

62 Cod Theodos. l. xiv. 13. The Commentary of Godefroy (tom. v. p. 220.) is long, but perplexed; nor indeed is it easy to ascertain in what the *Jus Italicum* could consist, after the freedom of the city had been communicated to the whole empire.

63 Julian (Orat. i. p. 8.) celebrates Constantinople as not less superior to all other cities, than she was inferior to Rome itself. His learned commentator (Spanheim, p. 75, 76.) justifies this language by several parallel and contemporary instances. Zosimus, as well as Socrates and Sozomen, flourished after the division of the empire between the two sons of Theodosius, which established a perfect *equality* between the old and the new capital.

64 Codinus (Antiquitat. p. 8.) affirms, that the foundations of Constantinople were laid in the year of the world 5837 (A.D. 329), on the 26th of September, and that the city was dedicated the 11th of May 5838 (A.D. 330.). He connects these dates with several characteristic epochs, but they contradict each other; the authority of Codinus is of little weight, and the space which he assigns must appear insufficient. The term of ten years is given us by Julian (Orat. i. p. 8.), and Spanheim labours to establish the truth of it (p. 69....75.), by the help of two passages from Themistius (Orat. iv. p. 58.) and Philostorgius (l. ii. c. 9.), which form a period from the year 324 to the year 334. Modern critics are divided concerning this point of chronology, and their different sentiments are very accurately discussed by Tillemont, Hist. des Empereurs, tom. iv. p. 619....625.

65 Themistius, Orat. iii. p. 47. Zosim. l. ii. p. 108. Constantine himself, in one of his laws (Cod. Theod. l. xv. tit. i.), betrays his impatience.

66 Cedrenus and Zonaras, faithful to the mode of superstition which prevailed in their own times, assure us, that Constantinople was consecrated to the Virgin Mother of God.

As often as the birth-day of the city returned, the statue of Constantine, framed, by his order, of gilt wood, and bearing in its right-hand a small image of the genius of the place, was erected on a triumphal car. The guards, carrying white tapers, and clothed in their richest apparel, accompanied the solemn procession as it moved through the Hippodrome. When it was opposite to the throne of the reigning emperor, he rose from his seat, and with grateful reverence adored the memory of his predecessor⁶⁷. At the festival of his dedication, an edict, engraved on a column of marble, bestowed the title of SECOND or NEW ROME on the city of Constantine⁶⁸. But the name of Constantinople⁶⁹ has prevailed over that honourable epithet; and, after the revolution of fourteen centuries, still perpetuates the fame of its author⁷⁰.

The foundation of a new capital is naturally connected with the establishment of a new form of civil and military administration. The distinct view of the complicated system of policy, introduced by Diocletian, improved by Constantine, and completed by his immediate successors, may not only amuse the fancy by the singular picture of a great empire, but will tend to illustrate the secret and internal causes of its rapid decay. In the pursuit of any remarkable institution, we may be frequently led into the more early or the more recent times of the Roman history: but the proper limits of this enquiry will be includ-

Form of
govern-
ment.

67 The earliest and most complete account of this extraordinary ceremony may be found in the Alexandrian Chronicle, p. 285. Tillemont, and the other friends of Constantine, who are offended with the air of Paganism which seems unworthy of a Christian prince, had a right to consider it as doubtful, but they were not authorised to omit the mention of it.

68 Sozomen, l. ii. c. ii. Ducange C. P. l. i. c. 6. Velut ipsius Romæ filiam, is the expression of Augustin de Civitat. Dei, l. v. c. 25.

69 Eutropius, l. x. c. 8. Julian. Orat. i. p. 8. Ducange C. P. l. i. c. 5. The name of Constantinople is extant on the medals of Constantine.

70 The lively Fontenelle (Dialogues des Morts, xii.) affects to deride the vanity of human ambition, and seems to triumph in the disappointment of Constantine, whose immortal name is now lost in the vulgar appellation of Istambol, a Turkish corruption of *εις την πολιν*. Yet the original name is still preserved, 1. By the nations of Europe. 2. By the modern Greeks. 3. By the Arabs, whose writings are diffused over the wide extent of their conquests in Asia and Africa. See d'Herbelot Bibliothéque Orientale, p. 275. 4. By the more learned Turks, and by the emperor himself in his public mandates. Cantemir's History of the Othman Empire, p. 51.

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ed within a period of about one hundred and thirty years, from the accession of Constantine to the publication of the Theodosian code⁷¹; from which, as well as from the *Notitia* of the east and west⁷², we derive the most copious and authentic information of the state of the empire.... This variety of objects will suspend, for some time, the course of the narrative; but the interruption will be censured only by those readers who are insensible to the importance of laws and manners, while they peruse, with eager curiosity, the transient intrigues of a court, or the accidental event of a battle.

Hierarchy
of the state.

The manly pride of the Romans, content with substantial power, had left to the vanity of the east the forms and ceremonies of ostentatious greatness⁷³. But when they lost even the semblance of those virtues which were derived from their ancient freedom, the simplicity of Roman manners was insensibly corrupted by the stately affectation of the courts of Asia. The distinctions of personal merit and influence, so conspicuous in a republic, so feeble and obscure under a monarchy, were abolished by the despotism of the emperors; who substituted in their room a severe subordination of rank and office, from the titled slaves who were seated on the steps of the throne, to the meanest instruments of arbitrary power. This multitude of abject dependents was interested in the support of the actual government, from the dread of a revolution, which might at once confound their hopes, and intercept the reward of their services. In this divine hierarchy (for such it is frequently styled),

⁷¹ The Theodosian code was promulgated A. D. 438. See the Prolegomena of Godefroy, c. i. p. 185.

⁷² Pancirolus, in his elaborate Commentary, assigns to the *Notitia* a date almost similar to that of the Theodosian code; but his proofs, or rather conjectures, are extremely feeble. I should be rather inclined to place this useful work between the final division of the empire (A. D. 395), and the successful invasion of Gaul by the Barbarians (A. D. 407). See *Histoire des anciens Peuples de l'Europe*, tom. vii. p. 40.

⁷³ Scilicet externæ superbizæ sueto, non inerat notitia nostri (perhaps *nostræ*); apud quos vis Imperii valet, inania transmittuntur. Tacit. Annal. xv. 31. The gradation from the style of freedom and simplicity, to that of form and servitude, may be traced in the epistles of Cicero, of Pliny, and of Symmachus.

every rank was marked with the most scrupulous exactness, and its dignity was displayed in a variety of trifling and solemn ceremonies, which it was a study to learn, and a sacrilege to neglect⁷⁴. The purity of the Latin language was debased, by adopting, in the intercourse of pride and flattery, a profusion of epithets, which Tully would scarcely have understood, and which Augustus would have rejected with indignation. The principal officers of the empire were saluted, even by the sovereign himself, with the deceitful titles of your *Sincerity*, your *Gravity*, your *Excellency*, your *Eminency*, your *sublime and wonderful Magnitude*, your *illustrious and magnificent Highness*⁷⁵. The codicils or patents of their office were curiously emblazoned with such emblems as were best adapted to explain its nature and high dignity; the image or portrait of the reigning emperors; a triumphal car; the book of mandates placed on a table, covered with a rich carpet, and illuminated by four tapers; the allegorical figures of the provinces which they governed; or the appellations and standards of the troops whom they commanded. Some of these official ensigns were really exhibited in their hall of audience; others preceded their pompous march whenever they appeared in public; and every circumstance of their demeanour, their dress, their ornaments, and their train, was calculated to inspire a deep reverence for the representatives of supreme majesty. By a philosophic observer, the system of the Roman government might have been mistaken for a splendid theatre, filled with players of every character and degree, who repeated the language, and imitated the passions of their original model⁷⁶.

74 The emperor Gratian, after confirming a law of precedency published by Valentinian, the father of his *Divinity*, thus continues: *Siquis igitur indebitum sibi locum usurpaverit, nulla se ignoracione defendat; sitque plane sacrilegii reus, qui divina præcepta neglexerit.* Cod. Theod. l. vi. tit. v. leg. 2.

75 Consult the *Notitia Dignitatum*, at the end of the Theodosian Code, tom. vi. p. 316.

76 Pancirolus ad *Notitiam utriusque Imperii*, p. 39. But his explanations are obscure, and he does not sufficiently distinguish the painted emblems from the effective ensigns of office.

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Three
ranks of
honour.

All the magistrates of sufficient importance to find a place in the general state of the empire, were accurately divided into three classes. 1. The *Illustrious*. 2. The *Spectabiles*, or *Respectable*: And, 3. The *Clarissimi*; whom we may translate by the word *Honourable*. In the times of Roman simplicity, the last-mentioned epithet was used only as a vague expression of deference, till it became at length the peculiar and appropriated title of all who were members of the senate⁷⁷, and consequently of all who, from that venerable body, were selected to govern the provinces. The vanity of those who, from their rank and office, might claim a superior distinction above the rest of the senatorial order, was long afterwards indulged with the new appellation of *Respectable*: but the title of *Illustrious* was always reserved to some eminent personages who were obeyed or revered by the two subordinate classes. It was communicated only, I. To the consuls and patricians; II. To the prætorian præfects, with the præfects of Rome and Constantinople; III. To the masters general of the cavalry and the infantry; and, IV. To the seven ministers of the palace, who exercised their *sacred* functions about the person of the emperor⁷⁸. Among those illustrious magistrates who were esteemed co-ordinate with each other, the seniority of appointment gave place to the union of dignities⁷⁹. By the expedient of honorary codicils, the emperors, who were fond of multiplying their favours, might sometimes gratify the vanity, though not the ambition of impatient courtiers⁸⁰.

The consuls.

I. As long as the Roman consuls were the first magistrates of a free state, they derived their right to power from the choice of the people. As long as the emperors condescended to disguise the servitude which

77 In the Pandects, which may be referred to the reigns of the Antonines, *Clarissimus* is the ordinary and legal title of a senator.

78 Pancirol. p. 12...17. I have not taken any notice of the two inferior ranks, *Perfectissimus* and *Egregius*, which were given to many persons, who were not raised to the senatorial dignity.

79 Cod. Theodos. l. vi. tit. vi. The rules of precedence are ascertained with the most minute accuracy by the emperors, and illustrated with equal probability by their learned interpreter.

80 Cod. Theod. l. vi. tit. xxii.

they imposed, the consuls were still elected by the real or apparent suffrage of the senate. From the reign of Diocletian, even these vestiges of liberty were abolished, and the successful candidates who were invested with the annual honours of the consulship, affected to deplore the humiliating condition of their predecessors. The Scipios and the Catos had been reduced to solicit the votes of plebeians, to pass through the tedious and expensive forms of a popular election, and to expose their dignity to the shame of a public refusal; while their own happier fate had reserved them for an age and government in which the rewards of virtue were assigned by the unerring wisdom of a gracious sovereign⁸¹. In the epistles which the emperor addressed to the two consuls elect, it was declared, that they were created by his sole authority⁸². Their names and portraits, engraved on gilt tablets of ivory, were dispersed over the empire as presents to the provinces, the cities, the magistrates, the senate, and the people⁸³. Their solemn inauguration was performed at the place of the Imperial residence; and, during a period of one hundred and twenty years, Rome was constantly deprived of the presence of her ancient magistrates⁸⁴. On the morning of the first of

81 Ausonius (in *Gratiarum Actione*) basely expatiates on this unworthy topic, which is managed by Mamertinus (*Panegy. Vet. xi. 16. 19.*) with somewhat more freedom and ingenuity.

82 *Cum de Consulibus in annum creandis, solus mecum volutarem . . . te Consulem et designavi, et declaravi, et priorem nuncupavi:* are some of the expressions employed by the emperor Gratian to his præceptor the poet Ausonius.

83 *Immanesque . . . dentes*

Qui secti ferro in tabulas auroque micantes,

Inscripti rutilum cœlato Consule nomen

Per procures et vulgus eant.

Claud. in ii. Cons. Stilichon. 456.

Montfaucon has represented some of these tablets or dypticks; see *Supplement à l'Antiquité expliquée*, tom. iii. p. 220.

84 *Consulê lætatur post plurima sæcula viso*

Pallanteus apex: agnoscunt rostra curules

Auditas quondam proavis: desuetaque cingit

Regiùs auratis Fora fascibus Ulpia lictor..

Claudian in vi Cons. Honorii. 643.

From the reign of Carus to the sixth consulship of Honorius, there was an interval of one hundred and twenty years, during which the emperors were always absent from Rome on the first day of January. See the *Chronologie de Tillemont*, tom. iii. iv. and v.

January, the consuls assumed the ensigns of their dignity. Their dress was a robe of purple, embroidered in silk and gold, and sometimes ornamented with costly gems⁸⁵. On this solemn occasion they were attended by the most eminent officers of the state and army, in the habit of senators; and the useless fasces, armed with the once formidable axes, were borne before them by the lictors⁸⁶. The procession moved from the palace⁸⁷ to the Forum, or principal square of the city; where the consuls ascended their tribunal, and seated themselves in the curule chairs, which were framed after the fashion of ancient times. They immediately exercised an act of jurisdiction, by the manumission of a slave, who was brought before them for that purpose; and the ceremony was intended to represent the celebrated action of the elder Brutus, the author of liberty and of the consulship, when he admitted among his fellow-citizens the faithful Vindex, who had revealed the conspiracy of the Tarquins⁸⁸. The public festival was continued during several days in all the principal cities; in Rome, from custom; in Constantinople, from imitation; in Carthage, Antioch, and Alexandria, from the love of pleasure and the superfluity of wealth⁸⁹. In the two capitals of the empire

85 See Claudian in Cons. Prob. et Olybrii 178, &c. and in iv Cons. Honorii, 585, &c.; though in the latter it is not easy to separate the ornaments of the emperor from those of the consul. Ausonius received, from the liberality of Gratian, a *vestis palmata*, or robe of state, in which the figure of the emperor Constantius was embroidered.

86 *Cernis et armorum proceres legumque potentes:*

Patricios sumunt habitus; et more Gabino

Discolor incedit legio, positisque parumper

Bellorum signis, sequitur vexilla Quirini,

Lictori cedunt aquilæ, ride:que togatus

Miles, et in mediis effulget curia castris.

Claud. in iv Cons. Honorii, 5.

. . . . *strictasque procul radiare secures.*

In Cons. Prob. 229.

87 See Valesius ad Ammian. Marcellin. l. xxii. c. 7.

88 *Auspice mox læto sonuit clamore tribunal;*

Te fastos incunte quater; solennia ludit

Omnia libertas: deductum vindice morem

Lex servat, famulusque jugo laxatus herili

Ducitur, et grato remeat securior ictu.

Claudian in iv Cons. Honorii, 611.

89 *Celebrant quidem solennes istos dies, omnes ubique urbes quæ sub*

the annual games of the theatre, the circus, and the amphitheatre⁹⁰, cost four thousand pounds of gold, (about) one hundred and sixty thousand pounds sterling: and if so heavy an expense surpassed the faculties or the inclination of the magistrates themselves, the sum was supplied from the Imperial treasury⁹¹. As soon as the consuls had discharged these customary duties, they were at liberty to retire into the shade of private life, and to enjoy, during the remainder of the year, the undisturbed contemplation of their own greatness. They no longer presided in the national councils; they no longer executed the resolutions of peace or war. Their abilities (unless they were employed in more effective offices) were of little moment; and their names served only as the legal date of the year in which they had filled the chair of Marius and of Cicero. Yet it was still felt and acknowledged, in the last period of Roman servitude, that this empty name might be compared, and even preferred, to the possession of substantial power. The title of consul was still the most splendid object of ambition, the noblest reward of virtue and loyalty. The emperors themselves, who disdained the faint shadow of the republic, were conscious that they acquired an additional splendour and majesty as often as they assumed the annual honours of the consular dignity⁹².

The proudest and most perfect separation which can be found in any age or country, between the nobles and

The Patricians.

legibus agunt; et Roma de more, et Constantinopolis de imitatione, et Antiochia pro luxu, et discincta Carthago, et domus fluminis Alexandria, sed Treviri Principis beneficio. Ausonius in *Grat. Actione*.

⁹⁰ Claudian (in *Cons. Mall. Theodori*, 279....331.) describes, in a lively and fanciful manner, the various games of the circus, the theatre, and the amphitheatre, exhibited by the new consul. The sanguinary combats of gladiators had already been prohibited.

⁹¹ Procopius in *Hist. Arcana*, c. 26.

⁹² In *Consulatu honos sine labore suscipitur.* (Mamertin in *Panegy. Ver. xi. 2.*) This exalted idea of the consulship is borrowed from an Oration (iii. p. 107.) pronounced by Julian in the servile court of Constantius. See the Abbé de la Bletterie (*Memoires de l'Academie*, tom. xxiv. p. 289.), who delights to pursue the vestiges of the old constitution, and who sometimes finds them in his copious fancy.

the people, is perhaps that of the Patricians and the Plebeians, as it was established in the first age of the Roman republic. Wealth and honours, the offices of the state, and the ceremonies of religion, were almost exclusively possessed by the former; who preserving the purity of their blood with the most insulting jealousy⁹³, held their clients in a condition of specious vassalage. But these distinctions, so incompatible with the spirit of a free people, were removed, after a long struggle, by the persevering efforts of the Tribunes. The most active and successful of the Plebeians accumulated wealth, aspired to honours, deserved triumphs, contracted alliances, and, after some generations, assumed the pride of ancient nobility⁹⁴. The Patrician families, on the other hand, whose original number was never recruited till the end of the commonwealth, either failed in the ordinary course of nature, or were extinguished in so many foreign and domestic wars, or, through a want of merit or fortune, insensibly mingled with the mass of the people⁹⁵. Very few remained who could derive their pure and genuine origin from the infancy of the city, or even from that of the republic, when Cæsar and Augustus, Claudius and Vespasian, created from the body of the senate a competent number of new Patrician families, in the hope of

93 Intermarriages between the Patricians and Plebeians were prohibited by the laws of the XII Tables; and the uniform operations of human nature may attest that the custom survived the law. See in Livy (iv. 1.... 6.), the pride of family urged by the consul, and the rights of mankind asserted by the tribune Canuleius.

94 See the animated pictures drawn by Sallust, in the Jugurthine war, of the pride of the nobles, and even of the virtuous Metellus, who was unable to brook the idea that the honour of the consulship should be bestowed on the obscure merit of his lieutenant Marius (c. 64.). Two hundred years before, the race of the Metelli themselves were confounded among the Plebeians of Rome; and from the etymology of their name of *Cæcilius*, there is reason to believe that these haughty nobles derived their origin from a suter.

95 In the year of Rome 800, very few remained, not only of the old Patrician families, but even of those which had been created by Cæsar and Augustus. (Tacit. Annal. xi. 25.) The family of Scaurus (a branch of the Patrician *Æmili*) was degraded so low that his father, who exercised the trade of a charcoal-merchant, left him only ten slaves, and somewhat less than three hundred pounds sterling. (Valerius, Maximus, l. iv. c. 4. p. 11.... Aurel. Victor in Scauro.) The family was saved from oblivion by the merit of the son.

perpetuating an order, which was still considered as honourable and sacred⁹⁶. But these artificial supplies (in which the reigning house was always included) were rapidly swept away by the rage of tyrants, by frequent revolutions, by the change of manners, and by the intermixture of nations⁹⁷. Little more was left, when Constantine ascended the throne, than a vague and imperfect tradition, that the Patricians had once been the first of the Romans. To form a body of nobles, whose influence may restrain, while it secures the authority of the monarch, would have been very inconsistent with the character and policy of Constantine; but had he seriously entertained such a design, it might have exceeded the measure of his power to ratify, by an arbitrary edict, an institution which must expect the sanction of time and of opinion. He revived, indeed, the title of PATRICIANS, but he revived it as a personal, not as an hereditary distinction. They yielded only to the transient superiority of the annual consuls; but they enjoyed the pre-eminence over all the great officers of state, with the most familiar access to the person of the prince. This honourable rank was bestowed on them for life; and as they were usually favourites, and ministers who had grown old in the Imperial court, the true etymology of the word was perverted by ignorance and flattery; and the Patricians of Constantine were revered as the adopted *Fathers* of the emperor and the republic⁹⁸.

II. The fortunes of the Prætorian præfects were essentially different from those of the consuls and patricians. The latter saw their ancient greatness evaporate

The Prætorian præfects.

⁹⁶ Tacit. Annal. xi. 25. Dion Cassius, l. iii. p. 693. The virtues of Agricola, who was created a Patrician by the emperor Vespasian, reflected honour on that ancient order; but his ancestors had not any claim beyond an Equestrian nobility.

⁹⁷ This failure would have been almost impossible if it were true, as Casaubon compels Aurelius Victor to affirm (ad Sueton. in Caesar. c. 42. See Hist. August. p. 203. and Casaubon. Comment. p. 220.), that Vespasian created at once a thousand Patrician families. But this extravagant number is too much even for the whole Senatorial order, unless we should include all the Roman knights who were distinguished by the permission of wearing the laticlave.

⁹⁸ Zosimus, l. ii. p. 118. and Godefroy ad Cœd. Theodos. l. vi. tit. vi.

in a vain title. The former, rising by degrees from the most humble condition, were invested with the civil and military administration of the Roman world. From the reign of Severus to that of Diocletian, the guards and the palace, the laws and the finances, the armies and the provinces, were intrusted to their superintending care ; and, like the Vizirs of the East, they held with one hand the seal, and with the other the standard, of the empire.... The ambition of the præfects, always formidable, and sometimes fatal to the masters whom they served, was supported by the strength of the Prætorian bands ; but after those haughty troops had been weakened by Diocletian, and finally suppressed by Constantine, the præfects, who survived their fall, were reduced without difficulty to the station of useful and obedient ministers. When they were no longer responsible for the safety of the emperor's person, they resigned the jurisdiction which they had hitherto claimed and exercised over all the departments of the palace. They were deprived by Constantine of all military command, as soon as they had ceased to lead into the field, under their immediate orders, the flower of the Roman troops ; and at length, by a singular revolution, the captains of the guards were transformed into the civil magistrates of the provinces. According to the plan of government instituted by Diocletian, the four princes had each their Prætorian præfect ; and, after the monarchy was once more united in the person of Constantine, he still continued to create the same number of FOUR PRÆFECTS, and entrusted to their care the same provinces which they already administered.

1. The præfect of the East stretched his ample jurisdiction into the three parts of the globe which were subject to the Romans, from the cataracts of the Nile to the banks of the Phasis, and from the mountains of Thrace to the frontiers of Persia.
2. The important provinces of Pannonia, Dacia, Macedonia, and Greece, once acknowledged the authority of the præfect of Illyricum.
3. The power of the præfect of Italy was not confined to the country from whence he derived his title ; it extended over the additional territory of Rhætia as far as the

banks of the Danube, over the dependent islands of the Mediterranean, and over that part of the continent of Africa which lies between the confines of Cyrene and those of Tingitania. 4. The præfect of the Gauls comprehended under that plural denomination the kindred provinces of Britain and Spain, and his authority was obeyed from the wall of Antoninus to the foot of Mount Atlas⁹⁹.

After the Prætorian præfects had been dismissed from all military command, the civil functions which they were ordained to exercise over so many subject nations, were adequate to the ambition and abilities of the most consummate ministers. To their wisdom was committed the supreme administration of justice and of the finances, the two objects which, in a state of peace, comprehend almost all the respective duties of the sovereign and of the people; of the former, to protect the citizens who are obedient to the laws; of the latter, to contribute the share of their property which is required for the expences of the state. The coin, the highways, the posts, the granaries, the manufactures, whatever could interest the public prosperity, was moderated by the authority of the Prætorian præfects. As the immediate representatives of the Imperial majesty, they were empowered to explain, to enforce, and on some occasions to modify, the general edicts by their discretionary proclamations. They watched over the conduct of the provincial governors, removed the negligent, and inflicted punishments on the guilty. From all the inferior jurisdictions, an appeal in every matter of importance, either civil or criminal, might be brought before the tribunal of the præfect; but *his* sentence was final and absolute; and the emperors themselves refused to admit any complaints against the judgment or the integrity of a magistrate whom they honoured with such unbounded confidence¹⁰⁰. His appointments were suitable

99 Zosimus, l. ii. p. 109, 110. If we had not fortunately possessed this satisfactory account of the division of the power and provinces of the Prætorian præfects, we should frequently have been perplexed amidst the copious details of the Code, and the circumstantial minuteness of the Notitia.

100 See a law of Constantine himself. A præfectis autem prætorio

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The præfects of Rome and Constantinople.

to his dignity¹⁰¹; and if avarice was his ruling passion, he enjoyed frequent opportunities of collecting a rich harvest of fees, of presents, and of perquisites. Though the emperors no longer dreaded the ambition of their præfects, they were attentive to counterbalance the power of this great office by the uncertainty and shortness of its duration¹⁰².

From their superior importance and dignity, Rome and Constantinople were alone excepted from the jurisdiction of the Prætorian præfects. The immense size of the city, and the experience of the tardy, ineffectual operation of the laws, had furnished the policy of Augustus with a specious pretence for introducing a new magistrate, who alone could restrain a servile and turbulent populace by the strong arm of arbitrary power¹⁰³. Valerius Messalla was appointed the first præfect of Rome, that his reputation might countenance so invidious a measure: but at the end of a few days, that accomplished citizen¹⁰⁴ resigned his office, declaring with a spirit worthy of the friend

provocare, non sinimus. Cod. Justinian. l. vii. tit. lxii. leg. 19. Charisius, a lawyer of the time of Constantine (Heinec. Hist. Juris Romani, p. 349.), who admits this law as a fundamental principle of jurisprudence, compares the Prætorian præfects to the masters of the horse of the ancient dictators. Pandect. l. i. tit. xi.

101 When Justinian, in the exhausted condition of the empire, instituted a Prætorian præfect for Africa, he allowed him a salary of one hundred pounds of gold. Cod. Justinian. l. i. tit. xxvii. leg. 1.

102 For this, and the other dignities of the empire, it may be sufficient to refer to the ample commentaries of Panciroli and Godefroy, who have diligently collected and accurately digested in their proper order all the legal and historical materials. From those authors, Dr. Howell (*History of the World*, vol. ii. p. 24...77.) had deduced a very distinct abridgement of the state of the Roman empire.

103 Tacit. *Annal.* vi. 11. Euseb. in *Chron.* p. 155. Dion Cassius, in the oration of Mæcenas (l. vii. p. 675.), describes the prerogatives of the præfect of the city as they were established in his own time.

104 The fame of Messalla has been scarcely equal to his merit. In the earliest youth he was recommended by Cicero to the friendship of Brutus. He followed the standard of the republic till it was broken in the fields of Philippi: he then accepted and deserved the favour of the most moderate of the conquerors; and uniformly asserted his freedom and dignity in the court of Augustus. The triumph of Messalla was justified by the conquest of Aquitain. As an orator, he disputed the palm of eloquence with Cicero himself. Messalla cultivated every muse, and was the patron of every man of genius. He spent his evenings in philosophic conversation with Horace; assumed his place at table between Delia and Tibullus; and amused his leisure by encouraging the poetical talents of young Ovid.

of Brutus, that he found himself incapable of exercising a power incompatible with public freedom¹⁰⁵. As the sense of liberty became less exquisite, the advantages of order were more clearly understood; and the præfect, who seemed to have been designed as a terror only to slaves and vagrants, was permitted to extend his civil and criminal jurisdiction over the equestrian and noble families of Rome. The prætors, annually created as the judges of law and equity, could not long dispute the possession of the Forum with a vigorous and permanent magistrate, who was usually admitted into the confidence of the prince. Their courts were deserted, their number, which had once fluctuated between twelve and eighteen¹⁰⁶, was gradually reduced to two or three, and their important functions were confined to the expensive obligation¹⁰⁷ of exhibiting games for the amusement of the people. After the office of Roman consuls had been changed into a vain pageant, which was rarely displayed in the capital, the præfects assumed their vacant place in the senate, and were soon acknowledged as the ordinary presidents of that venerable assembly. They received appeals from the distance of one hundred miles; and it was allowed as a principle of jurisprudence, that all municipal authority was derived from them alone¹⁰⁸. In the discharge of his laborious employment, the governor of Rome was assisted by fifteen officers, some of whom had been originally his equals, or even his superiors. The principal depart-

105 *Incivilem esse potestatem contestans*, says the translator of Eusebius. Tacitus expresses the same idea in other words: *quasi nescius exercendi*.

106 See Lipsius, *Excursus D. ad 1 lib. Tacit. Annal.*

107 Heineccii *Element. Juris Civilis secund. ordinem Pandect. tom. i. p. 70*. See likewise Spanheim *de Usu Numismatum, tom. ii. dissertat. x. p. 119*. In the year 450, Marcian published a law, that *three* citizens should be annually created Prætors of Constantinople by the choice of the senate, but with their own consent. *Cod. Justinian. l. i. tit. xxxix. leg. 2.*

108 *Quidquid igitur intra urbem admittitur, ad P. U. videtur pertinere; sed et siquid intra centesimum milliariū. Ulpian in Pandect. l. i. tit. xiii. n. 1.* He proceeds to enumerate the various offices of the præfect, who, in the Code of Justinian (*l. i. tit. xxxix. leg. 3.*), is declared to precede and command all city magistrates, *sine injuriâ ac detrimento honoris alieni*.

ments were relative to the command of a numerous watch established as a safeguard against fires, robberies, and nocturnal disorders ; the custody and distribution of the public allowance of corn and provisions ; the care of the port, of the aqueducts, of the common sewers, and of the navigation and bed of the Tyber ; the inspection of the markets, the theatres, and of the private as well as public works. Their vigilance ensured the three principal objects of a regular police, safety, plenty, and cleanliness ; and as a proof of the attention of government to preserve the splendour and ornaments of the capital, a particular inspector was appointed for the statues ; the guardian, as it were, of that inanimate people, which, according to the extravagant computation of an old writer, was scarcely inferior in number to the living inhabitants of Rome. About thirty years after the foundation of Constantinople, a similar magistrate was created in that rising metropolis, for the same uses, and with the same powers. A perfect equality was established between the dignity of the *two* municipal, and that of the *four* prætorian, præfects ¹⁰⁹.

The pro-
consuls,
vice-præ-
fects, &c.

Those who, in the Imperial hierarchy, were distinguished by the title of *Respectable*, formed an intermediate class between the *illustrious* præfects and the *honourable* magistrates of the provinces. In this class, the proconsuls of Asia, Achaia, and Africa, claimed a pre-eminence, which was yielded to the remembrance of their ancient dignity ; and the appeal from their tribunal to that of the præfects was almost the only mark of their dependence ¹¹⁰. But the civil government of the empire was distributed into thirteen great *DIOCESES*, each of which equalled the just measure of a powerful kingdom. The first of these

109 Besides our usual guides, we may observe, that Felix Cantelorius has written a separate treatise, *De Præfecto Urbis* ; and that many curious details concerning the police of Rome and Constantinople are contained in the fourteenth book of the Theodosian Code.

110 Eunapius affirms, that the proconsul of Asia was independent of the præfect ; which must, however, be understood with some allowance : the jurisdiction of the vice-præfect he most assuredly disclaimed. Pancirolus, p. 161.

dioceses was subject to the jurisdiction of the *count* of the east; and we may convey some idea of the importance and variety of his functions, by observing, that six hundred apparitors, who would be styled at present either secretaries, or clerks, or ushers, or messengers, were employed in his immediate office¹¹¹. The place of *Augustal præfect* of Egypt was no longer filled by a Roman knight; but the name was retained; and the extraordinary powers which the situation of the country, and the temper of the inhabitants, had once made indispensable, were still continued to the governor. The eleven remaining dioceses, of Asiana, Pontica, and Thrace; of Macedonia, Dacia, and Pannonia or Western Illyricum; of Italy and Africa; of Gaul, Spain, and Britain; were governed by twelve *vicars*, or *vice-præfects*¹¹², whose name sufficiently explains the nature and dependence of their office. It may be added, that the lieutenant-generals of the Roman armies, the military counts and dukes, who will be hereafter mentioned, were allowed the rank and title of *Respectable*.

As the spirit of jealousy and ostentation prevailed in the councils of the emperors, they proceeded with anxious diligence to divide the substance, and to multiply the titles of power. The vast countries which the Roman conquerors had united under the same simple form of administration, were imperceptibly crumbled into minute fragments; till at length the whole empire was distributed into one hundred and sixteen provinces, each of which supported an expensive and splendid establishment. Of these, three were governed by *proconsuls*, thirty-seven by *consulars*, five by *correctors*, and seventy-one by *presidents*. The appellations of these magistrates were different; they ranked in successive order, the ensigns of their dignity were curiously varied, and their situation, from accidental

The governors of the provinces.

111 The proconsul of Africa had four hundred apparitors; and they all received large salaries, either from the treasury or the province. See Pancirol. p. 26, and Cod. Justinian. l. xii. tit. lvi, lvii.

112 In Italy there was likewise the *Vicar of Rome*. It has been much disputed, whether his jurisdiction measured one hundred miles from the city, or whether it stretched over the ten southern provinces of Italy.

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circumstances, might be more or less agreeable, or advantageous. But they were all (excepting only the proconsuls) alike included in the class of *honourable* persons; and they were alike entrusted, during the pleasure of the prince, and under the authority of the præfects or their deputies, with the administration of justice and the finances in their respective districts. The ponderous volumes of the Codes and Pandects¹¹³ would furnish ample materials for a minute enquiry into the system of provincial government, as in the space of six centuries it was improved by the wisdom of the Roman statesmen and lawyers. It may be sufficient for the historian to select two singular and salutary provisions intended to restrain the abuse of authority.

1. For the preservation of peace and order, the governors of the provinces were armed with the sword of justice. They inflicted corporal punishments, and they exercised, in capital offences, the power of life and death. But they were not authorised to indulge the condemned criminal with the choice of his own execution, or to pronounce a sentence of the mildest and most honourable kind of exile. These prerogatives were reserved to the præfects, who alone could impose the heavy fine of fifty pounds of gold: their vicegerents were confined to the trifling weight of a few ounces¹¹⁴. This distinction, which seems to grant the larger, while it denies the smaller degree of authority, was founded on a very rational motive. The smaller degree was infinitely more liable to abuse. The passions of a provincial magistrate might frequently provoke him into acts of oppression, which affected only the freedom or the fortunes of the subject; though, from a principle of prudence, perhaps of humanity, he might still be terrified by the guilt of innocent blood. It may likewise be considered, that exile, considerable fines, or the choice of an easy death, relate more particularly to the rich and the

113 Among the works of the celebrated Ulpian, there was one in ten books, concerning the office of a proconsul, whose duties in the most essential articles were the same as those of an ordinary governor of a province.

114 The presidents, or consulars, could impose only two ounces; the vice-præfects, three; the proconsuls, count of the east, and præfect of Egypt, six. See Heineccii Jur. Civil. tom. i. p. 75. Pandect. l. xlviii. tit. xix. n. 8. Cod. Justinian. l. i. tit. liv. leg. 4. 6.

noble; and the persons the most exposed to the avarice or resentment of a provincial magistrate, were thus removed from his obscure persecution to the more august and impartial tribunal of the Prætorian præfect. 2. As it was reasonably apprehended that the integrity of the judge might be biassed, if his interest was concerned, or his affections were engaged; the strictest regulations were established, to exclude any person, without the special dispensation of the emperor, from the government of the province where he was born¹¹⁵; and to prohibit the governor or his son from contracting marriage with a native or an inhabitant¹¹⁶; or from purchasing slaves, lands, or houses, within the extent of his jurisdiction¹¹⁷. Notwithstanding these rigorous precautions, the emperor Constantine, after a reign of twenty-five years, still deploras the venal and oppressive administration of justice, and expresses the warmest indignation that the audience of the judge, his dispatch of business, his seasonable delays, and his final sentence, were publicly sold either by himself or by the officers of his court. The continuance, and perhaps the impunity, of these crimes, is attested by the repetition of impotent laws, and ineffectual menances¹¹⁸.

All the civil magistrates were drawn from the profession of the law. The celebrated Institutes of Justinian are addressed to the youth of his dominions, who had devoted themselves to the study of Roman jurisprudence; and the sovereign condescends to animate their diligence,

The profession of
the law.

115 *Ut nulli patriæ suæ administratio sine speciali principis permissu permittatur.* Cod. Justinian, l. i. tit. xli. This law was first enacted by the emperor Marcus, after the rebellion of Cassius (Dion. l. lxxi.). The same regulation is observed in China, with equal strictness and with equal effect.

116 *Pandect. l. xxii. tit. ii. n. 38. 57. 63.*

117 *In jure continetur, ne quis in administratione constitutus aliquid comparat.* Cod. Theod. l. viii. tit. xv. leg. 1. This maxim of common law was enforced by a series of edicts (see the remainder of the title) from Constantine to Justin. From this prohibition, which is extended to the meanest offices of the governor, they except only clothes and provisions..... The purchase within five years may be recovered; after which, on information, devolves to the treasury.

118 *Cessent rapaces jam nunc officialium manus; cessent, inquam; nam si moniti non cessaverint, gladiis præcidentur, &c.* Cod. Theod. l. i. tit. vii. leg. 1. Zeno enacted, that all governors should remain in the province, to answer any accusations, fifty days after the expiration of their power. Cod. Justinian, l. ii. tit. xlix. leg. 1.

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by the assurance that their skill and ability would in time be rewarded by an adequate share in the government of the republic¹¹⁹. The rudiments of this lucrative science were taught in all the considerable cities of the east and west; but the most famous school was that of Berytus¹²⁰, on the coast of Phœnicia; which flourished above three centuries from the time of Alexander Severus, the author perhaps of an institution so advantageous to his native country. After a regular course of education, which lasted five years, the students dispersed themselves through the provinces, in search of fortune and honours; nor could they want an inexhaustible supply of business in a great empire, already corrupted by the multiplicity of laws, of arts, and of vices. The court of the Prætorian præfect of the east could alone furnish employment for one hundred and fifty advocates, sixty four of whom were distinguished by peculiar privileges, and two were annually chosen with a salary of sixty pounds of gold, to defend the causes of the treasury. The first experiment was made of their judicial talents, by appointing them to act occasionally as assessors to the magistrates; from thence they were often raised to preside in the tribunals before which they had pleaded. They obtained the government of a province; And by the aid of merit, of reputation, or of favour, they ascended, by successive steps, to the *illustrious* dignities of the state¹²¹. In the practice of the bar, these men had considered reason as the instrument of dispute; they interpreted the laws according to the dictates of private interest; and the same pernicious habits might still adhere to their characters in the public administration of the state. The honour of a liberal profession has indeed been vindicated by ancient and modern advocates, who have filled

119 Summâ igitur ope, et alacri studio has leges nostras accipite; et vosmetipsos sic eruditos ostendite, ut spes vos pulcherrima foveat; toto legitimo opere perfecto, posse etiam nostram rempublicam in partibus ejus vobis credendis gubernari. Justinian in proem. Institutionum.

120 The splendor of the school of Berytus, which preserved in the east the language and jurisprudence of the Romans, may be computed to have lasted from the third to the middle of the sixth century. Heinecc. Jur. Rom. H. st. p. 351....356.

121 As in a former period I have traced the civil and military promotion of Pertinax, I shall here insert the civil honours of Mallius Theodorus.

the most important stations, with pure integrity, and consummate wisdom: but in the decline of Roman jurisprudence, the ordinary promotion of lawyers was pregnant with mischief and disgrace. The noble art, which had once been preserved as the sacred inheritance of the patricians, was fallen into the hands of freed-men and plebeians¹²², who, with cunning rather than with skill, exercised a sordid and pernicious trade. Some of them procured admittance into families for the purpose of fomenting differences, of encouraging suits, and of preparing a harvest of gain for themselves or their brethren. Others, recluse in their chambers, maintained the dignity of legal professors, by furnishing a rich client with subtleties to confound the plainest truth, and with arguments to colour the most unjustifiable pretensions. The splendid and popular class was composed of the advocates, who filled the Forum with the sound of their turgid and loquacious rhetoric.... Careless of fame and of justice, they are described, for the most part, as ignorant and rapacious guides, who conducted their clients through a maze of expense, of delay, and of disappointment; from whence, after a tedious series of years, they were at length dismissed, when their patience and fortune were almost exhausted¹²³.

1. He was distinguished by his eloquence, while he pleaded as an advocate in the court of the Prætorian præfect. 2. He governed one of the provinces of Africa, either as president or consular, and deserved, by his administration, the honour of a brass statue. 3. He was appointed vicar, or vice præfect of Macedonia. 4. Quæstor. 5. Count of the sacred largesses. 6. Prætorian præfect of the Gauls; whilst he might yet be represented as a young man. 7. After a retreat, perhaps a disgrace of many years, which Mallius (confounded by some critics with the poet Manilius, see Fabricius Bibliothec. Latin. Edit. Ernest. tom. i. c. 18. p. 501.) employed in the study of the Grecian philosophy, he was named Prætorian præfect of Italy, in the year 397. 8. While he still exercised that great office, he was created, in the year 399, consul for the West; and his name, on account of the infamy of his colleague, the eunuch Eutropius, often stands alone in the *Fasti*. 9. In the year 408, Mallius was appointed a second time Prætorian præfect of Italy. Even in the venal panegyric of Claudian, we may discover the merit of Mallius Theodorus, who, by a rare felicity, was the intimate friend both of Symmachus and of St. Augustin. See Tillemont, *Hist. des Emp.* tom. v. p. 1110...1114.

122 Mamertinus in *Panegy. vet.* xi. 20. Austerius apud Photium, p. 1500.

123 The curious passage of Ammianus (l. xxx. c. 4.), in which he paints the manners of contemporary lawyers, affords a strange mixture of sound sense, false rhetoric, and extravagant satire. Godefroy (*Prolegom. ad Cod. Theod.* c. i. p. 185.) supports the historian by similar complaints, and authentic facts. In the fourth century, many camels might have been laden with law-books. Eunapius in *Vet. Edesii*, p. 72.

III. In the system of policy introduced by Augustus, the governors, those at least of the Imperial provinces, were invested with the full powers of the sovereign himself. Ministers of peace and war, the distribution of rewards and punishments depended on them alone, and they successively appeared on their tribunal in the robes of civil magistracy, and in complete armour at the head of the Roman legions¹²⁴. The influence of the revenue, the authority of law, and the command of a military force, concurred to render their power supreme and absolute; and whenever they were tempted to violate their allegiance, the loyal province which they involved in their rebellion, was scarcely sensible of any change in its political state.... From the time of Commodus to the reign of Constantine, near one hundred governors might be enumerated, who, with various success, erected the standard of revolt; and though the innocent were too often sacrificed, the guilty might be sometimes prevented, by the suspicious cruelty of their master¹²⁵. To secure his throne and the public tranquillity from these formidable servants, Constantine resolved to divide the military from the civil administration; and to establish, as a permanent and professional distinction, a practice which had been adopted only as an occasional expedient. The supreme jurisdiction exercised by the Prætorian præfects over the armies of the empire, was transferred to the two *masters general* whom he instituted, the one for the *cavalry*, the other for the *infantry*; and though each of these *illustrious* officers was more peculiarly responsible for the discipline of those troops which were under his immediate inspection, they both indifferently commanded in the field the several bodies, whether of horse or foot, which were united in the

124 See a very splendid example in the Life of Agricola, particularly c. 20, 21. The lieutenant of Britain was entrusted with the same powers which Cicero, proconsul of Cilicia, had exercised in the name of the senate and people.

125 The Abbé Dubos, who has examined with accuracy (see Hist. de la Monarchie Francoise, tom. i. p. 41....109. edit. 1742.) the institutions of Augustus and of Constantine, observes, that if Otho had been put to death the day before he executed his conspiracy, Otho would now appear in history as innocent as Corbulo.

same army ¹²⁶. Their number was soon doubled by the division of the east and west; and as separate generals of the same rank and title were appointed on the four important frontiers of the Rhine, of the Upper and the Lower Danube, and of the Euphrates, the defence of the Roman empire was at length committed to eight masters general of the cavalry and infantry. Under their orders, thirty-five military commanders were stationed in the provinces: three in Britain, six in Gaul, one in Spain, one in Italy, five on the upper, and four on the lower Danube; in Asia eight, three in Egypt, and four in Africa. The titles of *counts*, and *dukes* ¹²⁷, by which they were properly distinguished, have obtained in modern languages so very different a sense, that the use of them may occasion some surprise. But it should be recollected, that the second of those appellations is only a corruption of the Latin word, which was indiscriminately applied to any military chief. All these provincial generals were therefore *dukes*; but no more than ten among them were dignified with the ranks of *counts* or companions, a title of honour, or rather of favour, which had been recently invented in the court of Constantine. A gold belt was the ensign which distinguished the office of the counts and dukes; and besides their pay, they received a liberal allowance sufficient to maintain one hundred and ninety servants, and one hundred and fifty-eight horses. They were strictly prohibited from interfering in any matter which related to the administration of justice or the revenue; but the command which they exercised over the troops of their department, was independent of the authority of the magistrates. About the same time that Constantine gave a legal sanction to the ecclesiastical order, he instituted in the Roman empire the nice balance of the civil and the military powers. The emulation, and sometimes the discord, which reign-

¹²⁶ Zosimus, l. ii. p. 110. Before the end of the reign of Constantius, the *magistri militum* were already increased to four. See Valesius ad Ammian. l. xvi. c. 7.

¹²⁷ Though the military counts and dukes are frequently mentioned, both in history and the codes, we must have recourse to the *Notitia* for the exact knowledge of their number and stations. For the institution, rank, privileges, &c. of the counts in general, see Cod. Theod. l. vi. tit. xii...xx. with the Commentary of Godefroy.



ed between two professions of opposite interests and incompatible manners, was productive of beneficial and of pernicious consequences. It was seldom to be expected that the general and the civil governor of a province should either conspire for the disturbance, or should unite for the service of their country. While the one delayed to offer the assistance which the other disdained to solicit, the troops very frequently remained without orders or without supplies; the public safety was betrayed, and the defenceless subjects were left exposed to the fury of the Barbarians. The divided administration, which had been formed by Constantine, relaxed the vigour of the state, while it secured the tranquillity of the monarch.

Distinction
of the
troops.

The memory of Constantine has been deservedly censured for another innovation which corrupted military discipline, and prepared the ruin of the empire. The nineteen years which preceded his final victory over Licinius, had been a period of license and intestine war. The rivals who contended for the possession of the Roman world, had withdrawn the greatest part of their forces from the guard of the general frontier; and the principal cities which formed the boundary of their respective dominions were filled with soldiers, who considered their countrymen as their most implacable enemies. After the use of these internal garrisons had ceased with the civil war, the conqueror wanted either wisdom or firmness to revive the severe discipline of Diocletian, and to suppress a fatal indulgence, which habit had endeared and almost confirmed to the military order. From the reign of Constantine a popular and even legal distinction was admitted between the *Palatines*¹²⁸ and the *Borderers*; the troops of the court as they were improperly stiled, and the troops of the frontier. The former, elevated by the superiority of their pay and privileges, were permitted, except in the extraordinary emergencies of war, to occupy

¹²⁸ Zosimus, l. ii. p. 111. The distinction between the two classes of Roman troops is very darkly expressed in the historians, the laws, and the *Noitia*. Consult, however, the copious *paratillon* or abstract, which Godefroy has drawn up of the seventh book, *de Re Militari*. of the Theodosian Code, l. vii. tit. i. leg. 18. L. viii. tit. i. leg. 10.

their tranquil stations in the heart of the provinces. The most flourishing cities were oppressed by the intolerable weight of quarters. The soldiers insensibly forgot the virtues of their profession, and contracted only the vices, of civil life. They were either degraded by the industry of mechanic trades, or enervated by the luxury of baths and theatres. They soon became careless of their martial exercises, curious in their diet and apparel; and while they inspired terror to the subjects of the empire, they trembled at the hostile approach of the barbarians¹²⁹. The chain of fortifications which Diocletian and his colleagues had extended along the banks of the great rivers, was no longer maintained with the same care, or defended with the same vigilance. The numbers which still remained under the name of the troops of the frontier, might be sufficient for the ordinary defence. But their spirit was degraded by the humiliating reflection, that *they* who were exposed to the hardships and dangers of a perpetual warfare, were rewarded only with about two-thirds of the pay and emoluments which were lavished on the troops of the court. Even the bands or legions that were raised the nearest to the level of those unworthy favourites, were in some measure disgraced by the title of honour which they were allowed to assume. It was in vain that Constantine repeated the most dreadful menaces of fire and sword against the Borderers who should dare to desert their colours, to connive at the inroads of the Barbarians, or to participate in the spoil¹³⁰. The mischiefs which flow from injudicious counsels are seldom removed by the application of partial severities: and though succeeding princes laboured to restore the strength and numbers of the frontier garrisons, the empire, till the last moment of its dissolution, continued to languish under the mortal wound which had been so rashly or so weakly inflicted by the hand of Constantine.

129 *Ferox erat in suos miles et rapax, ignavus vero in hostes et fractus.* Ammian. l. xxii. c. 4. He observes that they loved downy beds and houses of marble; and that their cups were heavier than their swords.

130 *Cod. Theod. l. vii. tit. i. leg. 1. tit. xii. leg. 1.* See Howell's Hist. of the World, vol. ii. p. 19. That learned historian, who is not sufficiently known, labours to justify the character and policy of Constantine.

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Reduction
of the
legions.

The same timid policy of dividing whatever is united, of reducing whatever is eminent, of dreading every active power, and of expecting that the most feeble will prove the most obedient, seems to pervade the institutions of several princes, and particularly those of Constantine. The martial pride of the legions, whose victorious camps had so often been the scene of rebellion, was nourished by the memory of their past exploits, and the consciousness of their actual strength. As long as they maintained their ancient establishment of six thousand men, they subsisted, under the reign of Diocletian, each of them singly, a visible and important object in the military history of the Roman empire. A few years afterwards these gigantic bodies were shrunk to a very diminutive size; and when *seven* legions with some auxiliaries, defended the city of Amida against the Persians, the total garrison with the inhabitants of both sexes, and the peasants of the deserted country, did not exceed the number of twenty thousand persons¹³¹. From this fact, and from similar examples, there is reason to believe, that the constitution of the legionary troops, to which they partly owed their valour and discipline, was dissolved by Constantine; and that the bands of Roman infantry, which still assumed the same names and the same honours, consisted only of one thousand or fifteen hundred men¹³². The conspiracy of so many separate detachments, each of which was awed by the sense of its own weakness, could easily be checked; and the successors of Constantine might indulge their love of ostentation, by issuing their orders to one hundred and thirty-two legions, inscribed on the muster-roll of their numerous armies. The remainder of their troops was distributed into several hundred cohorts of infantry, and squadrons of cavalry. Their arms, and titles, and ensigns, were calculated to inspire terror, and to display the variety of nations who marched under the Imperial

¹³¹ Ammian. l. xix. c. 2. He observes (c. 5.) that the desperate sallies of two Gallic legions were like an handful of water thrown on a great conflagration.

¹³² Pancirolus ad Notitiam, p. 96. Memoires de l'Academie des Inscriptions, tom. xxv. p. 491.

standard. And not a vestige was left of that severe simplicity, which, in the ages of freedom and victory, had distinguished the line of battle of a Roman army, from the confused host of an Asiatic monarch¹³³. A more particular enumeration, drawn from the *Notitia*, might exercise the diligence of an antiquary; but the historian will content himself with observing, that the number of permanent stations or garrisons established on the frontiers of the empire, amounted to five hundred and eighty-three; and that, under the successors of Constantine, the complete force of the military establishment was computed at six hundred and forty-five thousand soldiers¹³⁴. An effort so prodigious surpassed the wants of a more ancient, and the faculties of a later, period.

In the various states of society, armies are recruited from very different motives. Barbarians are urged by the love of war; the citizens of a free republic may be prompted by a principle of duty; the subjects, or at least the nobles of a monarchy, are animated by a sentiment of honour; but the timid and luxurious inhabitants of a declining empire must be allured into the service by the hopes of profit, or compelled by the dread of punishment. The resources of the Roman treasury were exhausted by the increase of pay, by the repetition of donatives, and by the invention of new emoluments and indulgences, which, in the opinion of the provincial youth, might compensate the hardships and dangers of a military life. Yet, although the stature was lowered¹³⁵, although slaves, at least by a tacit connivance, were indiscriminately received into the ranks, the insurmountable difficulty of procuring a regular and adequate supply of volunteers, obliged the

Difficulty
of levies.

133 *Romana acies unius prope formæ erat et hominum et armorum genere....Regia acies varia magis multis gentibus dissimilitudine armorum auxiliorumque erat.* T. Liv. l. xxxvii. c. 59, 40. Flaminius, even before the event, had compared the army of Antiochus to a supper, in which the flesh of one vile animal was diversified by the skill of the cooks. See the life of Flaminius in Plutarch.

134 Agathias, l. v. p. 157. edit. Louvre.

135 Valentinian (Cod. Theodos. l. vii. tit. xiii. leg. 3.) fixes the standard at five feet seven inches, about five feet four inches and a half English measure. It had formerly been five feet ten inches, and in the best corps six Roman feet. Sed tunc erat amplior multitudo, & plures sequebantur militiam armatam. Vegetius de Re Militari, l. i. c. 5.

emperors to adopt more effectual and coercive methods. The lands bestowed on the veterans, as the free reward of their valour, were hence-forward granted under a condition, which contains the first rudiments of the feudal tenures; that their sons, who succeeded to the inheritance should devote themselves to the profession of arms, as soon as they attained the age of manhood; and their cowardly refusal was punished by the loss of honour, of fortune, or even of life¹³⁶. But as the annual growth of the sons of the veterans bore a very small proportion to the demands of the service, levies of men were frequently required from the provinces, and every proprietor was obliged either to take up arms, or to procure a substitute, or to purchase his exemption by the payment of a heavy fine. The sum of forty-two pieces of gold, to which it was *reduced*, ascertains the exorbitant price of volunteers, and the reluctance with which the government admitted of this alternative¹³⁷. Such was the horror for the profession of a soldier, which had affected the minds of the degenerate Romans, that many of the youth of Italy, and the provinces, chose to cut off the fingers of their right hand to escape from being pressed into the service; and this strange expedient was so commonly practised, as to deserve the severe animadversion of the laws¹³⁸, and a peculiar name in the Latin language¹³⁹.

136 See the two titles, *De Veteranis*, and *De Filiis Veteranorum*, in the seventh book of the Theodosian Code. The age at which their military service was required, varied from twenty-five to sixteen. If the sons of the veterans appeared with a horse, they had a right to serve in the cavalry; two horses gave them some valuable privileges.

137 Cod. Theod. l. vii. tit. xiii. leg. 7. According to the historian Socrates (see Godefroy *ad loc.*), the same emperor Valens sometimes required eighty pieces of gold for a recruit. In the following law it is faintly expressed, that slaves shall not be admitted *inter optimas lectissimorum militum turmas*.

138 The person and property of a Roman knight, who had mutilated his two sons, were sold at public auction by the order of Augustus. (Sueton. in August. c. 27.) The moderation of that artful usurper proves, that this example of severity was justified by the spirit of the times. Ammianus makes a distinction between the effeminate Italians and the hardy Gauls. (L. xv. c. 12.) Yet only fifteen years afterwards, Valentinian, in a law addressed to the prefect of Gaul, is obliged to enact that these cowardly deserters shall be burnt alive. (Cod. Theod. l. vii. tit. xiii. leg. 5.) Their numbers in Illyricum were so considerable, that the province complained of a scarcity of recruits. (Id. leg. 10.)

139 They were called *Murci*. *Murcidus* is found in Plautus and Festus,

The introduction of Barbarians into the Roman armies became every day more universal, more necessary, and more fatal. The most daring of the Scythians, of the Goths, and of the Germans, who delighted in war, and who found it more profitable to defend than to ravage the provinces, were enrolled, not only in the auxiliaries of their respective nations, but in the legions themselves, and among the most distinguished of the Palatine troops. As they freely mingled with the subjects of the empire, they gradually learned to despise their manners, and to imitate their arts. They abjured the implicit reverence which the pride of Rome had exacted from their ignorance, while they acquired the knowledge and possession of those advantages by which alone she supported her declining greatness. The Barbarian soldiers who displayed any military talents, were advanced, without exception, to the most important commands; and the names of the tribunes, of the counts and dukes, and of the generals themselves, betray a foreign origin, which they no longer condescended to disguise. They were often entrusted with the conduct of a war against their countrymen; and though most of them preferred the ties of allegiance to those of blood, they did not always avoid the guilt, or at least the suspicion, of holding a treasonable correspondence with the enemy, of inviting his invasion, or of sparing his retreat. The camps, and the palace of the son of Constantine, were governed by the powerful faction of the Franks, who preserved the strictest connection with each other, and with their country, and who resented every personal affront as a national indignity ¹⁴⁰. When the tyrant Caligula was suspected of an intention to invest a very extraordinary candidate with the consular robes, the sacrilegious profanation would have scarcely excited less astonishment,

to denote a lazy and cowardly person, who, according to Arnobius and Augustin, was under the immediate protection of the goddess *Murcia*. From this particular instance of cowardice, *murcare* is used as synonymous to *mutilare*, by the writers of the middle Latinity. See Lindenbrogius, and Valesius ad Ammian. Marcellin. l. xv. c. 12.

¹⁴⁰ Malarichus....adhibitis Francis quorum ea tempestate in palatio multitudo florebat, erectius jam loquebatur tumultuabaturque. Ammian. l. xv. c. 5.

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if, instead of a horse, the noblest chieftain of Germany or Britain had been the object of his choice. The revolution of three centuries had produced so remarkable a change in the prejudices of the people, that, with the public approbation, Constantine shewed his successors the example of bestowing the honours of the consulship on the barbarians, who, by their merit and services, had deserved to be ranked among the first of the Romans¹⁴¹. But as these hardy veterans, who had been educated in the ignorance or contempt of the laws, were incapable of exercising any civil offices, the powers of the human mind were contracted by the irreconcilable separation of talents as well as of professions. The accomplished citizens of the Greek and Roman republics, whose characters could adapt themselves to the bar, the senate, the camp, or the schools, had learned to write, to speak, and to act with the same spirit, and with equal abilities.

Seven ministers of the palace.

The chamberlain.

IV. Besides the magistrates and generals, who at a distance from the court diffused their delegated authority over the provinces and armies, the emperor conferred the rank of *Illustrious* on seven of his more immediate servants, to whose fidelity he entrusted his safety, or his counsels, or his treasures. 1. The private apartments of the palace were governed by a favourite eunuch, who, in the language of that age, was styled the *præpositus*, or præfect of the sacred bed-chamber. His duty was to attend the emperor in his hours of state, or in those of amusement, and to perform about his person all those menial services, which can only derive their splendor from the influence of royalty. Under a prince who deserved to reign, the great chamberlain (for such we may call him) was an useful and humble domestic; but an artful domestic, who improves every occasion of unguarded confidence, will insensibly acquire over a feeble mind

¹⁴¹ Barbaros omnium primus, ad usque fasces auxerat et trabeas consulares. Ammian. l. xx. c. 10. Eusebius (in Vit. Constantin. l. iv. c. 7.) and Aurelius Victor seem to confirm the truth of this assertion; yet in the thirty-two consular Fasi of the reign of Constantine, I cannot discover the name of a single Barbarian. I should therefore interpret the liberality of that prince, as relative to the ornaments, rather than to the office, of the consulship.



that ascendant which harsh wisdom and uncomplying virtue can seldom obtain. The degenerate grandsons of Theodosius, who were invisible to their subjects, and contemptible to their enemies, exalted the præfects of their bed-chamber above the heads of all the ministers of the palace¹⁴²; and even his deputy, the first of the splendid train of slaves who waited in the presence, was thought worthy to rank before the *respectable* proconsuls of Greece or Asia. The jurisdiction of the chamberlain was acknowledged by the *counts*, or superintendants, who regulated the two important provinces, of the magnificence of the wardrobe, and of the luxury of the Imperial table¹⁴³.

2. The principal administration of public affairs was committed to the diligence and abilities of the *master of the offices*¹⁴⁴. He was the supreme magistrate of the palace, inspected the discipline of the civil and military *schools*, and received appeals from all parts of the empire, in the causes which related to that numerous army of privileged persons, who, as the servants of the court, had obtained, for themselves and families, a right to decline the authority of the ordinary judges. The correspondence between the prince and his subjects was managed by the four *scrinia*, or offices of this minister of state. The first was appropriated to memorials, the second to epistles, the third to petitions, and the fourth to papers and orders of a miscellaneous kind. Each of these was directed by an inferior *master* of *respectable* dignity, and the whole business was dispatched by an hundred and forty-eight secretaries, chosen for the most part from the profession of the law, on account of the variety of abstracts.

The master of the offices.

142 Cod. Theod. l. vi. tit. 8.

143 By a very singular metaphor, borrowed from the military character of the first emperors, the steward of their household was styled the count of their camp (*comes castrensis*). Cassiodorus very seriously represents to him, that his own fame, and that of the empire, must depend on the opinion which foreign ambassadors may conceive of the plenty and magnificence of the royal table (*Variar. l. vi. epistol. 9.*).

144 Gutherius (*de Officiis Domûs Augustæ, l. ii. c. 20. l. iii.*) has very accurately explained the functions of the master of the offices, and the constitution of his subordinate *scrinia*. But he vainly attempts, on the most doubtful authority, to deduce from the time of the Antonines, or even of Nero, the origin of a magistrate who cannot be found in history before the reign of Constantine.

of reports and references which frequently occurred in the exercise of their several functions. From a condescension, which in former ages would have been esteemed unworthy of the Roman majesty, a particular secretary was allowed for the Greek language; and interpreters were appointed to receive the ambassadors of the Barbarians: but the department of foreign affairs, which constitutes so essential a part of modern policy, seldom diverted the attention of the master of the offices. His mind was more seriously engaged by the general direction of the posts and arsenals of the empire. There were thirty-four cities, fifteen in the east, and nineteen in the west, in which regular companies of workmen were perpetually employed in fabricating defensive armour, offensive weapons of all sorts, and military engines, which were deposited in the arsenals, and occasionally delivered for the service of the troops. 3. In the course of nine centuries, the office of *quæstor* had experienced a very singular revolution. In the infancy of Rome, two inferior magistrates were annually elected by the people, to relieve the consuls from the invidious management of the public treasure¹⁴⁵; a similar assistant was granted to every proconsul, and to every prætor, who exercised a military or provincial command; with the extent of conquest, the two quæstors were gradually multiplied to the number of four, of eight, of twenty, and, for a short time, perhaps, of forty¹⁴⁶; and the noblest citizens ambitiously solicited an office which gave them a seat in the senate, and a just hope of obtaining the honours of the republic. Whilst Augustus affected to maintain the freedom of election, he consented to accept the annual privilege of recommending, or rather indeed of nominating, a certain

¹⁴⁵ Tacitus (Annal. xi. 22.) says, that the first quæstors were elected by the people, sixty four years after the foundation of the republic; but he is of opinion, that they had, long before that period, been annually appointed by the consuls, and even by the kings. But this obscure point of antiquity is contested by other writers.

¹⁴⁶ Tacitus (Annal. xi. 22.) seems to consider twenty as the highest number of quæstors; and Dion. (l. xliii. p. 374.) insinuates that if the Dictator Cæsar once created forty, it was only to facilitate the payment of an immense debt of gratitude. Yet the augmentation which he made of prætors subsisted under the succeeding reign.

proportion of candidates; and it was his custom to select one of these distinguished youths, to read his orations or epistles in the assemblies of the senate.¹⁴⁷ The practice of Augustus was imitated by succeeding princes; the occasional commission was established as a permanent office; and the favoured quæstor, assuming a new and more illustrious character, alone survived the suppression of his ancient and useless colleagues¹⁴⁸. As the orations, which he composed in the name of the emperor¹⁴⁹, acquired the force, and, at length, the form of absolute edicts, he was considered as the representative of the legislative power, the oracle of the council, and the original source of the civil jurisprudence. He was sometimes invited to take his seat in the supreme judicature of the Imperial consistory, with the Prætorian præfects, and the master of the offices; and he was frequently requested to resolve the doubts of inferior judges: but as he was not oppressed with a variety of subordinate business, his leisure and talents were employed to cultivate that dignified style of eloquence, which, in the corruption of taste and language, still preserves the majesty of the Roman laws¹⁵⁰. In some respects, the office of the Imperial

147 Sueton. in August. c. 65. and Torrent. ad. loc. Dion. Cas. p. 755.

148 The youth and inexperience of the quæstors, who entered on that important office in their twenty-fifth year (Lips. Excurs. ad Tacit. l. iii. D.), engaged Augustus to remove them from the management of the treasury; and though they were restored by Claudius, they seem to have been finally dismissed by Nero. (Tacit. Annal. xxii. 29. Sueton. in Aug. c. 36. in Claud. c. 24. Dion, p. 696. 961, &c. Plin. Epistol. x. 20. & alibi.) In the provinces of the Imperial division, the place of the quæstors was more ably supplied by the *procurators* (Dion. Cas. p. 707. Tacit. in Vit. Agric. c. 15.); or, as they were afterwards called, *rationales*. (Hist. August. p. 130.) But in the provinces of the senate we may still discover a series of quæstors till the reign of Marcus Antoninus. (See the inscriptions of Gruter, the Epistles of Pliny, and a decisive fact in the Augustan history, p. 64.) From Ulpian we may learn, (Pandect, l. i. tit. 13.) that under the government of the house of Severus, their provincial administration was abolished: and in the subsequent troubles, the annual or triennial elections of quæstors must have naturally ceased.

149 Cum patris nomine & epistolas ipse dictaret, et edicta conscriberet, orationesque in senatu recitaret, etiam quæstoris vice. Sueton. in Tit. c. 6. The office must have acquired new dignity, which was occasionally executed by the heir apparent of the empire. Trajan entrusted the same care to Hadrian his quæstor and cousin. See Dodwell Prælection. Cambden. x. xi. p. 362....394.

150 Terris edicta daturus;
Supplicibus responsa....Oracula regis

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XVII.The public
treasurer.

quæstor may be compared with that of a modern chancellor; but the use of a great seal, which seems to have been adopted by the illiterate barbarians, was never introduced to attest the public acts of the emperors. 4. The extraordinary title of *count of the sacred largesses*, was bestowed on the treasurer-general of the revenue, with the intention perhaps of inculcating, that every payment flowed from the voluntary bounty of the monarch. To conceive the almost infinite detail of the annual and daily expense of the civil and military administration in every part of a great empire, would exceed the powers of the most vigorous imagination. The actual account employed several hundred persons, distributed into eleven different offices, which were artfully contrived to examine and controul their respective operations. The multitude of these agents had a natural tendency to encrease; and it was more than once thought expedient to dismiss to their native homes the useless supernumeraries, who, deserting their honest labours, had pressed with too much eagerness into the lucrative profession of the finances¹⁵¹. Twenty-nine provincial receivers, of whom eighteen were honoured with the title of count, corresponded with the treasurer; and he extended his jurisdiction over the mines from whence the precious metals were extracted, over the mints, in which they were converted into the current coin, and over the public treasuries of the most important cities, where they were deposited for the service of the state. The foreign trade of the empire was regulated by this minister, who directed likewise all the linen and woollen manufactures, in which the successive operations of spinning, weaving, and dying were executed, chiefly by women of a servile condition, for the use of the palace and army. Twenty-six of these institutions are enumerated in the west, where the arts had been more recently introduced, and a still larger proportion may be allowed for the industrious provinces of

Eloquio crevere tuo; nec dignius unquam

Majestas meminit sese Romana locutam.)

Claudian in Consulat. Mall. Theod. 33. See likewise Symmachus (Epistol. i. 17.) and Cassiodorus (Variar. vi. 5.

151 Cod. Theod. l. vi. tit. 30. Cod. Justinian. l. xii. tit. 24.

the east¹⁵². 5. Besides the public revenue, which an absolute monarch might levy and expend according to his pleasure, the emperors, in the capacity of opulent citizens, possessed a very extensive property, which was administered by the *count*, or treasurer of the *private estate*. Some part had perhaps been the ancient demesnes of kings and republics; some accessions might be derived from the families which were successively invested with the purple; but the most considerable portion flowed from the impure source of confiscations and forfeitures. The Imperial estates were scattered through the provinces, from Mauritania to Britain; but the rich and fertile soil of Cappadocia tempted the monarch to acquire in that country his fairest possessions¹⁵³, and either Constantine or his successors embraced the occasion of justifying avarice by religious zeal. They suppressed the rich temple of Comana, where the high-priest of the goddess of war supported the dignity of a sovereign prince; and they applied to their private use the consecrated lands, which were inhabited by six thousand subjects or slaves of the Deity and her ministers¹⁵⁴. But these were not the valuable inhabitants: the plains that stretch from the foot of Mount Argæus to the banks of the Sarus, bred a generous race of horses, renowned above all others for their majestic shape and incomparable swiftness. These *sacred* animals, destined for the service of the palace and the Imperial games, were protected by the laws from the profanation of a vulgar master¹⁵⁵. The demesnes of Cap-

152 In the departments of the two counts of the treasury, the eastern part of the *Notitia* happens to be very defective. It may be observed that we had a treasury-chest in London, and a gynæceum or manufactory at Winchester. But Britain was not thought worthy either of a mint or of an arsenal. Gaul alone possessed three of the former, and eight of the latter.

153 Cod. Theod. l. vi. tit. xxx. leg. 2. and Godefroy ad loc.

154 Strabon. Geograph. l. xii. p. 809. The other temple of Comana, in Pontus, was a colony from that of Cappadocia, l. xii. p. 825. The president Des Brosses (see his *Saluste*, tom. ii. p. 21.) conjectures that the deity adored in both Comanas was Beltis, the Venus of the East, the goddess of generation; a very different being indeed from the goddess of war.

155 Cod. Theod. l. x. tit. vi. de Grege Dominico. Godefroy has collected every circumstance of antiquity relative to the Cappadocian horses. One of the finest breeds the Palmarian, was the forfeiture of a rebel, whose estate lay about sixteen miles from Tyana, near the great road between Constantinople and Antioch.

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XVII.

The counts
of the
domestics.

padocia were important enough to require the inspection of a *count*¹⁵⁶; officers of an inferior rank were stationed in the other parts of the empire; and the deputies of the private, as well as those of the public, treasurer, were maintained in the exercise of their independent functions, and encouraged to controul the authority of the provincial magistrates¹⁵⁷. 6, 7. The chosen bands of cavalry and infantry, which guarded the person of the emperor, were under the immediate command of the *two counts of the domestics*. The whole number consisted of three thousand five hundred men, divided into seven *schools*, or troops, of five hundred each; and in the east, this honourable service was almost entirely appropriated to the Armenians. Whenever, on public ceremonies, they were drawn up in the courts and porticoes of the palace, their lofty stature, silent order, and splendid arms of silver and gold, displayed a martial pomp, not unworthy of the Roman majesty¹⁵⁸. From the seven schools two companies of horse and foot were selected, of the protectors, whose advantageous station was the hope and reward of the most deserving soldiers. They mounted guard in the interior apartments, and were occasionally dispatched into the provinces, to execute with celerity and vigour the orders of their master¹⁵⁹. The counts of the domestics had succeeded to the office of the Prætorian præfects; like the præfects, they aspired from the service of the palace to the command of armies.

Agents, or
official
spies.

The perpetual intercourse between the court and the provinces was facilitated by the construction of roads and the institution of posts. But these beneficial establishments were accidentally connected with a pernicious and

156 Justinian (Novell. 30.) subjected the province of the count of Capadocia, to the immediate authority of the favourite eunuch, who presided over the sacred bed-chamber.

157 Cod. Theod. l. vi. tit. xxx. leg. 4. &c.

158 Pancirolus, p. 102. 136. The appearance of these military domestics is described in the Latin poem of Corippus, de Laudibus Justin. l. iii. 157....179. P. 419, 420, of the Appendix Hist. Byzantin. Rom. 177.

159 Ammianus Marcellinus, who served so many years, obtained only the rank of a protector. The first ten among these honourable soldiers were *Clarissimi*.

intolerable abuse. Two or three hundred *agents* or messengers were employed, under the jurisdiction of the master of the offices, to announce the names of the annual consuls, and the edicts or victories of the emperors..... They insensibly assumed the licence of reporting whatever they could observe of the conduct either of magistrates or of private citizens; and were soon considered as the eyes of the monarch¹⁶⁰, and the scourge of the people. Under the warm influence of a feeble reign, they multiplied to the incredible number of ten thousand, disdained the mild though frequent admonitions of the laws, and exercised in the profitable management of the posts a rapacious and insolent oppression. These official spies, who regularly corresponded with the palace, were encouraged, by favour and reward, anxiously to watch the progress of every treasonable design, from the faint and latent symptoms of disaffection, to the actual preparation of an open revolt. Their careless or criminal violation of truth and justice was covered by the consecrated mask of zeal; and they might securely aim their poisoned arrows at the breast either of the guilty or the innocent, who had provoked their resentment, or refused to purchase their silence. A faithful subject, of Syria perhaps, or of Britain, was exposed to the danger, or at least to the dread, of being dragged in chains to the court of Milan or Constantinople, to defend his life and fortune against the malicious charge of these privileged informers. The ordinary administration was conducted by those methods which extreme necessity can alone palliate: and the defects of evidence were diligently supplied by the use of torture¹⁶¹.

The deceitful and dangerous experiment of the criminal *question*, as it is emphatically styled, was admitted, Use of torture.

160 Xenophon. *Cyropæd.* l. viii. Brisson, de *Regno Persico*, l. i. No. 190. p. 264. The emperors adopted with pleasure this Persian metaphor.

161 For the *Agentes in Rebus*, see Ammian. l. xv. c. 3. l. xvi. c. 5. l. xxii. c. 7. with the curious annotations of Valesius. *Cod. Theod.* l. vi. tit. xxvii, xxviii, xxix. Among the passages collected in the Commentary of Godefroy, the most remarkable one is from Libanius, in his discourse concerning the death of Julian.

rather than approved, in the jurisprudence of the Romans. They applied this sanguinary mode of examination only to servile bodies, whose sufferings were seldom weighed by those haughty republicans in the scale of justice or humanity; but they would never consent to violate the sacred person of a citizen, till they possessed the clearest evidence of his guilt¹⁶². The annals of tyranny, from the reign of Tiberius to that of Domitian, circumstantially relate the executions of many innocent victims; but, as long as the faintest remembrance was kept alive of the national freedom and honour, the last hours of a Roman were secure from the danger of ignominious torture¹⁶³. The conduct of the provincial magistrates was not, however, regulated by the practice of the city, or the strict maxims of the civilians. They found the use of torture established not only among the slaves of oriental despotism, but among the Macedonians, who obeyed a limited monarch; among the Rhodians, who flourished by the liberty of commerce; and even among the sage Athenians, who had asserted and adorned the dignity of human kind¹⁶⁴. The acquiescence of the provincials encouraged their governors to acquire, or perhaps to usurp, a discretionary power of employing the rack, to extort from vagrants or plebeian criminals the confession of their guilt, till they insensibly proceeded to confound the distinction of rank, and to disregard the privileges of Roman citizens. The apprehensions of the subjects urged them to solicit, and the interest of the sovereign engaged him to grant, a variety of special exemptions, which tacitly allowed, and

162 The Pandects (l. xlviii. tit. xviii.) contain the sentiments of the most celebrated civilians on the subject of torture. They strictly confine it to slaves: and Ulpian himself is ready to acknowledge, that *Res est fragilis et periculosa, et quæ veritatem fallat*.

163 In the conspiracy of Piso against Nero, Epicharis (libertina mulier) was the only person tortured; the rest were *intacti tormentis*. It would be superfluous to add a weaker, and it would be difficult to find a stronger, example. Tacit. *Annal.* xv. 57.

164 *Dicendum . . . de Institutis Atheniensium, Rhodiorum, doctissimorum hominum, apud quos etiam (id quod acerbissimum est) liberi, civesque torquentur.* Cicero. *Partit. Orat.* c. 34. We may learn from the trial of Philotas the practice of the Macedonians. (Diodor. *Sicul.* l. xvii. p. 604. Q. Curt. l. vi. c. 11.)

even authorised, the general use of torture. They protected all persons of illustrious or honourable rank, bishops and their presbyters, professors of the liberal arts, soldiers and their families, municipal officers, and their posterity to the third generation, and all children under the age of puberty ¹⁶⁵. But a fatal maxim was introduced into the new jurisprudence of the empire, that in the case of treason, which included every offence that the subtlety of lawyers could derive from an *hostile intention* towards the prince or republic ¹⁶⁶, all privileges were suspended, and all conditions were reduced to the same ignominious level. As the safety of the emperor was avowedly preferred to every consideration of justice or humanity, the dignity of age, and the tenderness of youth, were alike exposed to the most cruel tortures; and the terrors of a malicious information, which might select them as the accomplices, or even as the witnesses, perhaps, of an imaginary crime, perpetually hung over the heads of the principal citizens of the Roman world ¹⁶⁷.

These evils, however terrible they may appear, were confined to the smaller number of Roman subjects, whose dangerous situation was in some degree compensated by the enjoyment of those advantages, either of nature or of fortune, which exposed them to the jealousy of the monarch. The obscure millions of a great empire have much less to dread from the cruelty than from the avarice of their masters; and *their* humble happiness is principally affected by the grievance of excessive taxes, which gently pressing on the wealthy, descend with accelerated weight

Finances.

¹⁶⁵ Heineccius (Element. Jur. Civil. part vii. p. 81.) has collected these exemptions into one view.

¹⁶⁶ This definition of the sage Ulpian (Pandect. l. xlviii. tit. iv.) seems to have been adapted to the court of Caracalla, rather than to that of Alexander Severus. See the Codes of Theodosius and Justinian ad leg. Juliani majestatis.

¹⁶⁷ Arcadius Charisius is the oldest lawyer quoted in the Pandects to justify the universal practice of torture in all cases of treason; but this maxim of tyranny, which is admitted by Ammianus (l. xix. c. 12.) with the most respectful terror, is enforced by several laws of the successors of Constantine. See Cod. Theod. l. ix. tit. xxxv. In majestatis crimine omnibus æqua cæst conditio.

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on the meaner and more indigent classes of society. An ingenious philosopher ¹⁶⁸ has calculated the universal measure of the public impositions by the degrees of freedom and servitude; and ventures to assert, that, according to an invariable law of nature, it must always increase with the former, and diminish in a just proportion to the latter. But this reflection, which would tend to alleviate the miseries of despotism, is contradicted at least by the history of the Roman empire; which accuses the same princes of despoiling the senate of its authority, and the provinces of their wealth. Without abolishing all the various customs and duties on merchandizes, which are imperceptibly discharged by the apparent choice of the purchaser, the policy of Constantine and his successors preferred a simple and direct mode of taxation, more congenial to the spirit of an arbitrary government ¹⁶⁹.

The general tribute, of indiction.

The name and use of the *indictions* ¹⁷⁰, which serve to ascertain the chronology of the middle ages, were derived from the regular practice of the Roman tributes ¹⁷¹. The emperor subscribed with his own hand, and in purple ink, the solemn edict, or indiction, which was fixed up in the principal city of each diocese, during two months previous to the first day of September. And, by a very easy connexion of ideas, the word *indiction* was transferred to the measure of tribute which it prescribed, and to the annual term which it allowed for the payment. This general estimate of the supplies was proportioned to the real and imaginary wants of the state; but as often

168 Montesquieu, *Esprit des Loix*, l. xii. c. 13.

169 Mr. Hume (*Essays*, vol. i. p. 332.) has seen this important truth, with some degree of perplexity.

170 The cycle of indictions, which may be traced as high as the reign of Constantius, or perhaps of his father Constantine, is still employed by the Papal court: but the commencement of the year has been very reasonably altered to the first of January. See *l'Art de Verifier les Dates*, p. xi; and *Dictionnaire Raison. de la Diplomatique*, tom. ii. p. 25.; two accurate treatises, which come from the workshop of the Benedictines.

171 The first twenty-eight titles of the eleventh book of the Theodosian Code are filled with the circumstantial regulations on the important subject of tributes; but they suppose a clearer knowledge of fundamental principles than it is at present in our power to attain.

as the expense exceeded the revenue, or the revenue fell short of the computation, an additional tax, under the name of *superindiction*, was imposed on the people, and the most valuable attribute of sovereignty was communicated to the Prætorian præfects, who, on some occasions, were permitted to provide for the unforeseen and extraordinary exigencies of the public service. The execution of these laws (which it would be tedious to pursue in their minute and intricate detail) consisted of two distinct operations; the resolving the general imposition into its constituent parts, which were assessed on the provinces, the cities, and the individuals of the Roman world; and the collecting the separate contributions of the individuals, the cities, and the provinces, till the accumulated sums were poured into the Imperial treasuries. But as the account between the monarch and the subject was perpetually open, and as the renewal of the demand anticipated the perfect discharge of the preceding obligation, the weighty machine of the finances was moved by the same hands round the circle of its yearly revolution. Whatever was honourable or important in the administration of the revenue, was committed to the wisdom of the præfects, and their provincial representatives; the lucrative functions were claimed by a crowd of subordinate officers, some of whom depended on the treasurer, others on the governor of the province; and who, in the inevitable conflicts of a perplexed jurisdiction, had frequent opportunities of disputing with each other the spoils of the people. The laborious offices, which could be productive only of envy and reproach, of expense and danger, were imposed on the *Decurions*, who formed the corporations of the cities, and whom the severity of the Imperial laws had condemned to sustain the burthens of civil society¹⁷². The whole landed property of the empire (without excepting the patrimonial

172 The title concerning the Decurions (l. xii. tit. i.) is the most ample in the whole Theodosian Code; since it contains not less than one hundred and ninety-two distinct laws to ascertain the duties and privileges of that useful order of citizens.

estates of the monarch) was the object of ordinary taxation; and every new purchaser contracted the obligations of the former proprietor. An accurate *census*¹⁷³, or survey, was the only equitable mode of ascertaining the proportion which every citizen should be obliged to contribute for the public service; and from the well-known period of the indictions, there is reason to believe that this difficult and expensive operation was repeated at the regular distance of fifteen years. The lands were measured by surveyors, who were sent into the provinces; their nature, whether arable or pasture, or vineyards or woods, was distinctly reported; and an estimate was made of their common value from the average produce of five years. The numbers of slaves and of cattle constituted an essential part of the report; an oath was administered to the proprietors, which bound them to disclose the true state of their affairs; and their attempts to prevaricate, or elude the intention of the legislator, were severely watched, and punished as a capital crime, which included the double guilt of treason and sacrilege¹⁷⁴. A large portion of the tribute was paid in money; and of the current coin of the empire, gold alone could be legally accepted¹⁷⁵. The remainder of the taxes, according to the proportions determined by the annual indiction, was furnished in a manner still more direct, and still more oppressive. According to the different nature of lands, their real produce, in the various articles of wine or oil, corn or barley, wood or iron, was transported by the labour or at the expense of the pro-

173 *Habemus enim et hominum numerum qui delati sunt, et agrum modum. Eumenius in Panegy. Vet. viii. 6. See Cod. Theod. l. xiii. tit. x. xi. with Godefroy's Commentary.*

174 *Siquis sacrilegâ vitem falce succiderit, aut feracium Ramorum fetus hebetaverit, quo declinet fidem Censuum, et mentiatur callide paupertatis ingenium, mox detectus capitale subibit exitum, et bona ejus in Fisci jura migrabunt. Cod. Theod. l. xiii. tit. xi. leg. 1.* Although this law is not without its studied obscurity, it is, however, clear enough to prove the minuteness of the inquisition, and the disproportion of the penalty.

175 The astonishment of Pliny would have ceased. *Equidem miror P. R. vicis gentibus argentum semper imperitasse non aurum. Hist. Natur. xxxiii. 15.*

vincials to the Imperial magazines, from whence they were occasionally distributed, for the use of the court, of the army, and of the two capitals, Rome and Constantinople. The commissioners of the revenue were so frequently obliged to make considerable purchases, that they were strictly prohibited from allowing any compensation, or from receiving in money the value of those supplies which were exacted in kind. In the primitive simplicity of small communities, this method may be well adapted to collect the almost voluntary offerings of the people; but it is at once susceptible of the utmost latitude and of the utmost strictness, which in a corrupt and absolute monarchy must introduce a perpetual contest between the power of oppression and the arts of fraud¹⁷⁶. The agriculture of the Roman provinces was insensibly ruined, and, in the progress of despotism, which tends to disappoint its own purpose, the emperors were obliged to derive some merit from the forgiveness of debts, or the remission of tributes, which their subjects were utterly incapable of paying. According to the new division of Italy, the fertile and happy province of Campania, the scene of the early victories and of the delicious retirements of the citizens of Rome, extended between the sea and the Appenine from the Tyber to the Silarus. Within sixty years after the death of Constantine, and on the evidence of an actual survey, an exemption was granted in favour of three hundred and thirty thousand English acres of desert and uncultivated land; which amounted to one-eighth of the whole surface of the province. As the footsteps of the barbarians had not yet been seen in Italy, the cause of this amazing desolation, which is recorded in the laws, can be ascribed only to the administration, of the Roman emperors¹⁷⁷.

176 Some precautions were taken (see Cod. Theod. l. xi. tit. ii. and Cod. Justinian. l. x. tit. xxvii. leg. 1, 2, 3.) to restrain the magistrates from the abuse of their authority, either in the exaction or in the purchase of corn: but those who had learning enough to read the orations of Cicero against Verres (iii. de Frumento), might instruct themselves in all the various arts of oppression, with regard to the weight, the price, the quality, and the carriage. The avarice of an unlettered governor would supply the ignorance of precept or precedent.

177 Cod. Theod. l. xi. tit. xxviii. leg. 2. published the 24th of March,

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XVII.

Assessed
in the form
of a capi-
tation.

Either from design or from accident, the mode of assessment seemed to unite the substance of a land-tax with the forms of a capitation¹⁷⁸. The returns which were sent of every province or district, expressed the number of tributary subjects, and the amount of the public impositions. The latter of these sums was divided by the former; and the estimate, that such a province contained so many *capita*, or heads of tribute; and that each *head* was rated at such a price, was universally received, not only in the popular, but even in the legal computation. The value of a tributary head must have varied, according to many accidental, or at least fluctuating circumstances; but some knowledge has been preserved of a very curious fact, the more important, since it relates to one of the richest provinces of the Roman empire, and which now flourishes as the most splendid of the European kingdoms. The rapacious ministers of Constantius had exhausted the wealth of Gaul, by exacting twenty-five pieces of gold for the annual tribute of every head. The humane policy of his successor reduced the capitation to seven pieces¹⁷⁹. A moderate proportion between these opposite extremes of extravagant oppression and of transient indulgence, may therefore be fixed at sixteen pieces of gold, or about nine pounds sterling, the common standard perhaps of the impositions of Gaul¹⁸⁰. But this calculation, or rather indeed the facts from whence it is deduced, cannot fail of suggesting two difficulties to a thinking mind, who will be at once surprised by the *equality*, and by the *enormity* of

A. D. 395, by the emperor Honorius, only two months after the death of his father Theodosius. He speaks of 528,042 Roman jugera, which I have reduced to the English measure. The jugerum contained 28,800 square Roman feet.

178 Godefroy (Cod. Theod. tom. vi. p. 116.) argues with weight and learning on the subject of the capitation; but while he explains the *caput*, as a share or measure of property, he too absolutely excludes the idea of a personal assessment.

179 Quid profuerit (*Julianus*) anhelantibus extremâ penuriâ Gallis, hinc maxime claret, quod primitus partes eas ingressus, pro *capitibus* singulis tributî nomine vicenos quinos aureos reperit flagitari; discedens vero septenos tantum munera universa complentes. Ammian. l. xvi. c. 5.

180 In the calculation of any sum of money under Constantine and his successors, we need only refer to the excellent discourse of Mr. Greaves on the Denarius, for the proof of the following principles: 1. That the ancient and modern Roman pound, containing 5256 grains of Troy weight, is about

the capitation. An attempt to explain them may perhaps reflect some light on the interesting subject of the finances of the declining empire.

I. It is obvious, that, as long as the immutable constitution of human nature produces and maintains so unequal a division of property, the most numerous part of the community would be deprived of their subsistence, by the equal assessment of a tax from which the sovereign would derive a very trifling revenue. Such indeed might be the theory of the Roman capitation; but in the practice, this unjust equality was no longer felt, as the tribute was collected on the principle of a *real*, not of a *personal* imposition. Several indigent citizens contributed to compose a single *head*, or share of taxation; while the wealthy provincial, in proportion to his fortune, alone represented several of those imaginary beings. In a poetical request, addressed to one of the last and most deserving of the Roman Princes who reigned in Gaul, Sidonius Apollinaris personifies his tribute under the figure of a triple monster, the Geryon of the Grecian fables, and intreats the new Hercules that he would most graciously be pleased to save his life by cutting off three of his heads¹⁸¹. The fortune of Sidonius far exceeded the customary wealth of a poet; but if he had pursued the allusion, he must have painted many of the Gallic nobles with the hundred heads of the deadly Hydra, spreading over the face of the country, and devouring the substance of an hundred families.

one twelfth lighter than the English pound, which is composed of 5760 of the same grains. 2. That the pound of gold, which had once been divided into forty-eight *aurei*, was at this time coined into seventy-two smaller pieces of the same denomination. 3. That five of these *aurei* were the legal tender for a pound of silver, and that consequently the pound of gold was exchanged for fourteen pounds eight ounces of silver, according to the Roman, or about thirteen pounds according to the English, weight. 4. That the English pound of silver is coined into sixty-two shillings. From these elements we may compute the Roman pound of gold, the usual method of reckoning large sums, at forty pounds sterling; and we may fix the currency of the *aureus* at somewhat more than eleven shillings.

181 Geryones nos esse puta, monstrumque tributum,
Hic capita ut vivam, tu mihi tolle tria.

Sidon. Apollinar. Carm. xiii.

The reputation of Father Sirmond led me to expect more satisfaction than I have found in his note (p. 144.) on this remarkable passage. The words, suo vel suorum nomine, betray the perplexity of the commentator.

II. The difficulty of allowing an annual sum of about nine pounds sterling, even for the average of the capitation of Gaul, may be rendered more evident by the comparison of the present state of the same country, as it is now governed by the absolute monarch of an industrious, wealthy, and affectionate people. The taxes of France cannot be magnified, either by fear or by flattery, beyond the annual amount of eighteen millions sterling, which ought perhaps to be shared among four-and-twenty millions of inhabitants¹⁸². Seven millions of these, in the capacity of fathers, or brothers, or husbands, may discharge the obligations of the remaining multitude of women and children; yet the equal proportion of each tributary subject will scarcely rise above fifty shillings of our money, instead of a proportion almost four times as considerable, which was regularly imposed on their Gallic ancestors. The reason of this difference may be found, not so much in the relative scarcity or plenty of gold and silver, as in the different state of society in ancient Gaul and in modern France. In a country where personal freedom is the privilege of every subject, the whole mass of taxes, whether they are levied on property or on consumption, may be fairly divided among the whole body of the nation. But the far greater part of the lands of ancient Gaul, as well as of the other provinces of the Roman world, were cultivated by slaves, or by peasants, whose dependent condition was a less rigid

¹⁸² This assertion, however formidable it may seem, is founded on the original registers of births, deaths, and marriages, collected by public authority, and now deposited in the *Contrôle General* at Paris. The annual average of births throughout the whole kingdom, taken in five years (from 1770 to 1774, both inclusive) is, 479,649 boys, and 449,269 girls, in all 928,918 children. The province of French Hainault alone furnishes 9906 births: and we are assured, by an actual numeration of the people annually repeated from the year 1773 to the year 1776, that, upon an average, Hainault contains 257,097 inhabitants. By the rules of fair analogy, we might infer, that the ordinary proportion of annual births to the whole people, is about 1 to 26; and that the kingdom of France contains 24,151,868 persons of both sexes and of every age. If we content ourselves with the more moderate proportion of 1 to 25, the whole population will amount to 23,222,950. From the diligent researches of the French government (which are not unworthy of our own imitation), we may hope to obtain a still greater degree of certainty on this important subject.

servitude¹⁸³. In such a state the poor were maintained at the expense of the masters, who enjoyed the fruits of their labour; and as the rolls of tribute were filled only with the names of those citizens who possessed the means of an honourable, or at least of a decent subsistence, the comparative smallness of their numbers explains and justifies the high rate of their capitation. The truth of this assertion may be illustrated by the following example: The Ædui, one of the most powerful and civilized tribes or cities of Gaul, occupied an extent of territory, which now contains above five hundred thousand inhabitants, in the two ecclesiastical dioceses of Autun and Nevers¹⁸⁴: and with the probable accession of those of Châlons and Macon¹⁸⁵, the population would amount to eight hundred thousand souls. In the time of Constantine, the territory of the Ædui afforded no more than twenty-five thousand *heads* of capitation, of whom seven thousand were discharged by that prince from the intolerable weight of tribute¹⁸⁶. A just analogy would seem to countenance the opinion of an ingenious historian¹⁸⁷,

183 Cod. Theod. l. v. tit. ix, x, xi. Cod. Justinian. l. xi. tit. lxiii. Coloni appellatur qui conditionem debent genitili solo, propter agriculturam sub dominio possessorum. Augustin. de Civitate Dei, l. x. c. 1.

184 The ancient jurisdiction of (*Augustodunum*) Autun in Burgundy, the capital of the Ædui, comprehended the adjacent territory of (*Noriodunum*) Nevers. See d'Anville, Notice de l'Ancienne Gaule, p. 491. The two dioceses of Autun and Nevers are now composed, the former of 610, and the latter of 160, parishes. The registers of births, taken during eleven years, in 476 parishes of the same province of Burgundy, and multiplied by the moderate proportion of 25 (see Messance Recherches sur la Population, p. 142), may authorise us to assign an average number of 656 persons for each parish, which being again multiplied by the 770 parishes of the dioceses of Nevers and Autun, will produce the sum of 505,120 persons for the extent of country which was once possessed by the Ædui.

185 We might derive an additional supply of 301,750 inhabitants from the dioceses of Châlons (*Cabillonum*) and of Macon (*Maisco*); since they contain, the one 200, and the other 260, parishes. This accession of territory might be justified by very specious reasons. 1. Châlons and Macon were undoubtedly within the original jurisdiction of the Ædui. (See d'Anville Notice, p. 187. 443.) 2. In the Notitia of Gaul, they are enumerated not as *Civitates*, but merely as *Castra*. 3. They do not appear to have been Episcopal seats before the fifth and sixth centuries. Yet there is a passage in Eumenius (Panegy. Vet. viii. 7.) which very forcibly deters me from extending the territory of the Ædui in the reign of Constantine, along the beautiful banks of the navigable Saône.

186 Eumenius in Panegy. Vet. 8. 11.

187 L'Abbé du Bos Hist. Critique de la M. F. tom. i. p. 121.

that the free and tributary citizens did not surpass the number of half a million; and if, in the ordinary administration of government, their annual payments may be computed at about four millions and a half of our money, it would appear, that although the share of each individual was four times as considerable, a fourth part only of the modern taxes of France was levied on the Imperial province of Gaul. The exactions of Constantius may be calculated at seven millions sterling, which were reduced to two millions by the humanity or the wisdom of Julian.

Capitation
on trade
and indus-
try.

But this tax, or capitation, on the proprietors of land, would have suffered a rich and numerous class of free citizens to escape. With the view of sharing that species of wealth which is derived from art or labour, and which exists in money or in merchandise, the emperors imposed a distinct and personal tribute on the trading part of their subjects¹⁸⁸. Some exemptions, very strictly confined both in time and place, were allowed to the proprietors who disposed of the produce of their own estates. Some indulgence was granted to the profession of the liberal arts: but every other branch of commercial industry was affected by the severity of the law. The honourable merchant of Alexandria, who imported the gems and spices of India for the use of the western world; the usurer, who derived from the interest of money a silent and ignominious profit; the ingenious manufacturer, the diligent mechanic, and even the most obscure retailer of a sequestered village, were obliged to admit the officers of the revenue into the partnership of their gain: and the sovereign of the Roman empire, who tolerated the profession, consented to share the infamous salary, of public prostitutes. As this general tax upon industry was collected every fourth year, it was styled the *Lustral Contribution*: and the historian Zosimus¹⁸⁹ laments that the approach of the fatal period was announced by the tears and terrors of the citizens, who were often compelled by

188 See Cod. Theod. l. xiii. tit. i. and iv.

189 Zosimus, l. ii. p. 115. There is probably as much passion and prejudice in the attack of Zosimus, as in the elaborate defence of the memory of Constantine by the zealous Dr. Howell. Hist. of the World, vol. ii. p. 20.

the impending scourge to embrace the most abhorred and unnatural methods of procuring the sum at which their property had been assessed. The testimony of Zosimus cannot indeed be justified from the charge of passion and prejudice, but, from the nature of this tribute, it seems reasonable to conclude that it was arbitrary in the distribution, and extremely rigorous in the mode of collecting. The secret wealth of commerce, and the precarious profits of art or labour, are susceptible only of a discretionary valuation, which is seldom disadvantageous to the interest of the treasury: and as the person of the trader supplies the want of a visible and permanent security, the payment of the imposition, which, in the case of a land-tax, may be obtained by the seizure of property, can rarely be extorted by any other means than those of corporal punishments. The cruel treatment of the insolvent debtors of the state, is attested, and was perhaps mitigated by a very humane edict of Constantine, who, disclaiming the use of racks and of scourges, allots a spacious and airy prison for the place of their confinement¹⁹⁰.

These general taxes were imposed and levied by the absolute authority of the monarch; but the occasional offerings of the *coronary gold* still retained the name and semblance of popular consent. It was an ancient custom that the allies of the republic, who ascribed their safety or deliverance to the success of the Roman arms; and even the cities of Italy, who admired the virtues of their victorious general, adorned the pomp of his triumph by their voluntary gifts of crowns of gold, which, after the ceremony, were consecrated in the temple of Jupiter, to remain a lasting monument of his glory to future ages..... The progress of zeal and flattery soon multiplied the number, and increased the size, of these popular donations; and the triumph of Cæsar was enriched with two thousand eight hundred and twenty-two massy crowns, whose weight amounted to twenty thousand four hundred and fourteen pounds of gold. This treasure was immediately melted down by the prudent dictator, who was satisfied

Free gifts.

190 Cod. Theod. l. xi. tit. vii. leg. 3.

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that it would be more serviceable to his soldiers than to the gods; his example was imitated by his successors; and the custom was introduced, of exchanging these splendid ornaments for the more acceptable present of the current gold coin of the empire¹⁹¹. The spontaneous offering was at length exacted as the debt of duty; and instead of being confined to the occasion of a triumph, it was supposed to be granted by the several cities and provinces of the monarchy, as often as the emperor condescended to announce his accession, his consulship, the birth of a son, the creation of a Cæsar, a victory over the barbarians, or any other real or imaginary event which graced the annals of his reign. The peculiar free gift of the senate of Rome was fixed by custom at sixteen hundred pounds of gold, or about sixty-four thousand pounds sterling. The oppressed subjects celebrated their own felicity, that their sovereign should graciously consent to accept this feeble but voluntary testimony of their loyalty and gratitude¹⁹².

Conclu-
sion.

A people elated by pride, or soured by discontent, are seldom qualified to form a just estimate of their actual situation. The subjects of Constantine were incapable of discerning the decline of genius and manly virtue, which so far degraded them below the dignity of their ancestors; but they could feel and lament the rage of tyranny, the relaxation of discipline, and the encrease of taxes..... The impartial historian, who acknowledges the justice of their complaints, will observe some favourable circumstances which tended to alleviate the misery of their condition. The threatening tempest of Barbarians, which so soon subverted the foundations of Roman greatness, was still repelled, or suspended, on the frontiers. The arts of luxury and literature were cultivated, and the elegant pleasures of society were enjoyed by the inhabitants of a

191 See Lipsius de Magnitud. Romana, l. ii. c. 9. The Tarragonese Spain presented the emperor Claudius with a crown of gold of seven, and Gaul with another of nine, *hundred* pounds weight. I have followed the rational emendation of Lipsius.

192 Cod. Theod. l. xiii. tit. xiii. The senators were supposed to be exempt from the *Aurum Coronarium*; but the *Auri Oblatio*, which was required at their hands, was precisely of the same nature.

considerable portion of the globe. The forms, the pomp, and the expense of the civil administration contributed to restrain the irregular licence of the soldiers; and although the laws were violated by power, or perverted by subtlety, the sage principles of the Roman jurisprudence preserved a sense of order and equity, unknown to the despotic governments of the east. The rights of mankind might derive some protection from religion and philosophy; and the name of freedom, which could no longer alarm, might sometimes admonish, the successors of Augustus, that they did not reign over a nation of Slaves or Barbarians ¹⁹³.

193 The great Theodosius, in his judicious advice to his son (Claudian in iv. Consulat. Honorii, 214, &c.), distinguishes the station of a Roman prince from that of a Parthian monarch. Virtue was necessary for the one. Birth might suffice for the other.

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Character of Constantine....Gothic War....Death of Constantine....Division of the Empire among his three Sons....Persian War....Tragic Deaths of Constantine the Younger and Constans....Usurpation of Magnentius....Civil War....Victory of Constantius.

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Character
of Con-
stantine.

THE character of the prince who removed the seat of empire, and introduced such important changes into the civil and religious constitution of his country, has fixed the attention, and divided the opinions, of mankind. By the grateful zeal of the Christians, the deliverer of the church has been decorated with every attribute of a hero, and even of a saint; while the discontent of the vanquished party has compared Constantine to the most abhorred of those tyrants, who, by their vice and weakness, dishonoured the Imperial purple. The same passions have in some degree been perpetuated to succeeding generations, and the character of Constantine is considered, even in the present age, as an object either of satire or of panegyric. By the impartial union of those defects which are confessed by his warmest admirers, and of those virtues which are acknowledged by his most implacable enemies, we might hope to delineate a just portrait of that extraordinary man, which the truth and candour of history should adopt without a blush¹. But it would soon appear, that the vain attempt to blend such discordant colours, and to reconcile such inconsistent qualities, must produce a figure monstrous rather than human, unless it is viewed in its proper and distinct lights, by a careful separation of the different periods of the reign of Constantine.

His vir-
tues-

The person as well as the mind of Constantine had been enriched by nature with her choicest endowments.

1 On ne se trompera point sur Constantin, en croyant tout le mal qu'en dit Eusebe, et tout le bien qu'en dit Zosime. Fleury Hist. Ecclesiastique, tom. iii. p. 233. Eusebius and Zosimus form indeed the two extremes of flattery and invective. The intermediate shades are expressed by those writers, whose character or situation variously tempered the influence of their religious zeal.

His stature was lofty, his countenance majestic, his deportment graceful; his strength and activity were displayed in every manly exercise, and from his earliest youth, to a very advanced season of life, he preserved the vigour of his constitution by a strict adherence to the domestic virtues of chastity and temperance. He delighted in the social intercourse of familiar conversation; and though he might sometimes indulge his disposition to raillery with less reserve than was required by the severe dignity of his station, the courtesy and liberality of his manners gained the hearts of all who approached him. The sincerity of his friendship has been suspected; yet he shewed on some occasions, that he was not incapable of a warm and lasting attachment. The disadvantage of an illiterate education had not prevented him from forming a just estimate of the value of learning; and the arts and sciences derived some encouragement from the munificent protection of Constantine. In the dispatch of business, his diligence was indefatigable; and the active powers of his mind were almost continually exercised in reading, writing, or meditating, in giving audience to ambassadors, and in examining the complaints of his subjects. Even those who censured the propriety of his measures were compelled to acknowledge, that he possessed magnanimity to conceive, and patience to execute, the most arduous designs, without being checked either by the prejudices of education, or by the clamours of the multitude. In the field, he infused his own intrepid spirit into the troops, whom he conducted with the talents of a consummate general; and to his abilities, rather than to his fortune, we may ascribe the signal victories which he obtained over the foreign and domestic foes of the republic. He loved glory, as the reward, perhaps as the motive, of his labours. The boundless ambition, which, from the moment of his accepting the purple at York, appears as the ruling passion of his soul, may be justified by the dangers of his own situation, by the character of his rivals, by the consciousness of superior merit, and by the prospect that his success would enable him to restore peace and order to the distracted empire. In his civil wars

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against Maxentius and Licinius, he had engaged on his side the inclinations of the people, who compared the undissembled vices of those tyrants, with the spirit of wisdom and justice which seemed to direct the general tenor of the administration of Constantine².

His vices.

Had Constantine fallen on the banks of the Tyber, or even in the plains of Hadrianople, such is the character which, with a few exceptions, he might have transmitted to posterity. But the conclusion of his reign (according to the moderate and indeed tender sentence of a writer of the same age) degraded him from the rank which he had acquired among the most deserving of the Roman princes³. In the life of Augustus, we behold the tyrant of the republic, converted, almost by imperceptible degrees, into the father of his country and of human kind. In that of Constantine, we may contemplate a hero, who had so long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. The general peace which he maintained during the last fourteen years of his reign, was a period of apparent splendor rather than of real prosperity; and the old age of Constantine was disgraced by the opposite yet reconcileable vices of rapaciousness and prodigality. The accumulated treasures found in the palaces of Maxentius and Licinius, were lavishly consumed; the various innovations introduced by the conqueror, were attended with an encroaching expense; the cost of his buildings, his court, and his festivals, required an immediate and plentiful supply; and the oppression of the people was the only fund which could support the

A. D.
323....337.

2 The virtues of Constantine are collected for the most part from Eutropius, and the younger Victor, two sincere pagans, who wrote after the extinction of his family. Even Zosimus, and the *Emperor* Julian, acknowledge his personal courage and military achievements.

3 See Eutropius, x. 6. In primo Imperii tempore optimis principibus, ultimo mediis comparandus. From the ancient Greek version of Pœanius (edit. Havercamp. p. 697.), I am inclined to suspect that Eutropius had originally written *et* mediis; and that the offensive monosyllable was dropped by the wilful inadvertency of transcribers. Aurelius Victor expresses the general opinion by a vulgar and indeed obscure proverb. *Trachala decem annis præstantissimus; duodecim sequentibus latro; decem novissimis pupillus ob inmodicas profusiones.*

magnificence of the sovereign⁴. His unworthy favourites, enriched by the boundless liberality of their master, usurped with impunity the privilege of rapine and corruption⁵. A secret but universal decay was felt in every part of the public administration, and the emperor himself, though he still retained the obedience, gradually lost the esteem, of his subjects. The dress and manners, which, towards the decline of life, he chose to affect, served only to degrade him in the eyes of mankind. The Asiatic pomp, which had been adopted by the pride of Diocletian, assumed an air of softness and effeminacy in the person of Constantine. He is represented with false hair of various colours, laboriously arranged by the skilful artists of the times; a diadem of a new and more expensive fashion; a profusion of gems and pearls, of collars and bracelets, and a variegated flowing robe of silk, most curiously embroidered with flowers of gold. In such apparel, scarcely to be excused by the youth and folly of Elagabalus, we are at a loss to discover the wisdom of an aged monarch, and the simplicity of a Roman veteran⁶. A mind thus relaxed by prosperity and indulgence, was incapable of rising to that magnanimity which disdains suspicion, and dares to forgive. The deaths of Maximian and Licinius may perhaps be justified by the maxims of policy, as they are taught in the schools of tyrants; but an impartial narrative of the executions, or rather murders, which sullied the declining age of Constantine, will suggest to our most candid thoughts, the idea of a prince, who could sacrifice without reluctance the laws of justice,

4 Julian. *Orat.* i. p. 8. in a flattering discourse pronounced before the son of Constantine; and *Cæsares*, p. 335. *Zosimus*, p. 114, 115. The stately buildings of Constantinople, &c. may be quoted as a lasting and unexceptionable proof of the profuseness of their founder.

5 The impartial Ammianus deserves all our confidence. *Proximorum fauces aperuit primus omnium Constantinus*, L. xvi. c. 8. Eusebius himself confesses the abuse (*Vit. Constantini*, l. iv. c. 29. 54.); and some of the Imperial laws feebly point out the remedy. See above, p. 255 of this volume.

6 Julian, in the *Cæsars*, attempts to ridicule his uncle. His suspicious testimony is confirmed however by the learned Spanheim, with the authority of medals (see *Commentaire*, p. 156 299. 397. 459.). Eusebius (*Orat.* c. 5.) alleges, that Constantine dressed for the public, not for himself. Were this admitted, the vainest conceit could never want an excuse.

and the feelings of nature, to the dictates either of his passions or of his interest.

The same fortune which so invariably followed the standard of Constantine, seemed to secure the hopes and comforts of his domestic life. Those among his predecessors who had enjoyed the longest and most prosperous reigns, Augustus, Trajan, and Diocletian, had been disappointed of posterity; and the frequent revolutions had never allowed sufficient time for any Imperial family to grow up and multiply under the shade of the purple. But the royalty of the Flavian line, which had been first ennobled by the Gothic Claudius, descended through several generations; and Constantine himself derived from his royal father the hereditary honours which he transmitted to his children. The emperor had been twice married. Minervina, the obscure but lawful object of his youthful attachment⁷, had left him only one son, who was called Crispus. By Fausta, the daughter of Maximian, he had three daughters, and three sons known by the kindred names of Constantine, Constantius, and Constans. The unambitious brothers of the great Constantine, Julius Constantius, Dalmatius, and Hannibalianus⁸, were permitted to enjoy the most honourable rank, and the most affluent fortune, that could be consistent with a private station. The youngest of the three lived without a name, and died without posterity. His two elder brothers obtained in marriage the daughters of wealthy senators, and propagated new branches of the Imperial race. Gallus and Julian afterwards became the most illustrious of the children of Julius Constantius, the *Patrician*. The two sons of Dalmatius, who had been decorated with the vain title of *Censor*, were named

⁷ Zosimus and Zonaras agree in representing Minervina as the concubine of Constantine; but Ducange has very gallantly rescued her character, by producing a decisive passage from one of the panegyrics: “Ab ipso sine pueritiæ te matrimonii legibus dedisti.”

⁸ Ducange (*Familiæ Byzantine*, p. 44.) bestows on him, after Zonaras, the name of Constantine; a name somewhat unlikely, as it was already occupied by the elder brother. That of Hannibalianus is mentioned in the *Paschal Chronicle*, and is approved by Tillemont, *Hist. des Empereurs*, tom. iv. p. 527.

Dalmatius and Hannibalianus. The two sisters of the great Constantine, Anastasia and Eutropia, were bestowed on Optatus and Nepotianus, two senators of noble birth and of consular dignity. His third sister, Constantia, was distinguished by her pre-eminence of greatness and of misery. She remained the widow of the vanquished Licinius; and it was by her entreaties, that an innocent boy, the offspring of their marriage, preserved for some time, his life, the title of Cæsar, and a precarious hope of the succession. Besides the females, and the allies of the Flavian house, ten or twelve males, to whom the language of modern courts would apply the title of princes of the blood, seemed, according to the order of their birth, to be destined either to inherit or to support the throne of Constantine. But in less than thirty years, this numerous and encreasing family was reduced to the persons of Constantius and Julian, who alone had survived a series of crimes and calamities, such as the tragic poets have deplored in the devoted lines of Pelops and of Cadmus.

Crispus, the eldest son of Constantine, and the presumptive heir of the empire, is represented by impartial historians as an amiable and accomplished youth. The care of his education, or at least of his studies, was entrusted to Lactantius, the most eloquent of the Christians; a præceptor admirably qualified to form the taste, and to excite the virtues, of his illustrious disciple⁹. At the age of seventeen, Crispus was invested with the title of Cæsar, and the administration of the Gallic provinces, where the inroads of the Germans gave him an early occasion of signalizing his military prowess. In the civil war which broke out soon afterwards, the father and son divided their powers; and this history has already celebrated the valour as well as conduct displayed by the latter, in forcing the streights of the Hellespont,

Virtues of
Crispus.

⁹ Jerom. in Chron. The poverty of Lactantius may be applied either to the praise of the disinterested philosopher, or to the shame of the unfeeling patron. See Tillemont, Mem. Ecclesiast. tom. vi. part i. p. 345. Dupin, Bibliothèque Ecclesiast. tom. i. p. 205. Lardner's Credibility of the Gospel History, part ii. vol. vii. p. 66.

so obstinately defended by the superior fleet of Licinius. This naval victory contributed to determine the event of the war; and the names of Constantine and of Crispus were united in the joyful acclamations of their eastern subjects: who loudly proclaimed, that the world had been subdued, and was now governed, by an emperor endowed with every virtue; and by his illustrious son, a prince beloved of heaven, and the lively image of his father's perfections. The public favour, which seldom accompanies old-age, diffused its lustre over the youth of Crispus. He deserved the esteem, and he engaged the affections, of the court, the army, and the people. The experienced merit of a reigning monarch is acknowledged by his subjects with reluctance, and frequently denied with partial and discontented murmurs; while from the opening virtues of his successors, they fondly conceive the most unbounded hopes of private as well as public felicity¹⁰.

Jealousy
of Con-
stantine.
A. D. 324,
Oct. 10.

This dangerous popularity soon excited the attention of Constantine, who, both as a father and as a king, was impatient of an equal. Instead of attempting to secure the allegiance of his son, by the generous ties of confidence and gratitude, he resolved to prevent the mischiefs which might be apprehended from dissatisfied ambition. Crispus soon had reason to complain, that while his infant brother Constantius was sent with the title of Cæsar, to reign over his peculiar department of the Gallic provinces¹¹, *he*, a prince of mature years, who had performed such recent and signal services, instead of being raised to the superior rank of Augustus, was confined almost a prisoner to his father's court; and exposed, without power or defence, to every calumny which the malice of

¹⁰ Euseb. Hist. Ecclesiast. l. x. c. 9. Eutropius (x. 6.) styles him "egregium virum"; and Julian (Orat. i.) very plainly alludes to the exploits of Crispus in the civil war. See Spanheim, Comment. p. 92.

¹¹ Compare Idatius and the Paschal Chronicle, with Ammianus (l. xiv. c. 5.). The year in which Constantius was created Cæsar, seems to be more accurately fixed by the two chronologists; but the historian who lived in his court, could not be ignorant of the day of the anniversary. For the appointment of the new Cæsar to the provinces of Gaul, see Julian, Orat. i. p. 12. Godefroy, Chronol. Legum, p. 26. and Blondel de la Primaute de l'Église. 1183.

his enemies could suggest. Under such painful circumstances, the royal youth might not always be able to compose his behaviour, or suppress his discontent; and we may be assured, that he was encompassed by a train of indiscreet or perfidious followers, who assiduously studied to inflame, and who were perhaps instructed to betray, the unguarded warmth of his resentment. An edict of Constantine, published about this time, manifestly indicates his real or affected suspicions, that a secret conspiracy had been formed against his person and government. By all the allurements of honours and rewards, he invites informers of every degree to accuse without exception his magistrates or ministers, his friends or his most intimate favourites, protesting, with a solemn asseveration, that he himself will listen to the charge, that he himself will revenge his injuries; and concluding with a prayer, which discovers some apprehension of danger, that the providence of the Supreme Being may still continue to protect the safety of the emperor and of the empire¹².

A. D. 325.
Oct. 1.

The informers, who complied with so liberal an invitation, were sufficiently versed in the arts of courts to select the friends and adherents of Crispus as the guilty persons; nor is there any reason to distrust the veracity of the emperor, who had promised an ample measure of revenge and punishment. The policy of Constantine maintained, however, the same appearances of regard and confidence towards a son, whom he began to consider as his most irreconcilable enemy. Medals were struck with the customary vows for the long and auspicious reign of the young Caesar¹³; and as the people, who was not admitted into the secrets of the palace, still loved his virtues and respected his dignity, a poet who solicits his recal from exile, adores with equal devotion the majesty of the father and that of the son¹⁴. The time

Disgrace;
and death
of Crispus,
A. D. 326,
July.

12 Cod. Theod. l. ix. tit. iv. Godefroy suspected the secret motives of this law. Comment. tom. iii. p. 9.

13 Ducange Fam. Byzant. p. 28. Tillemont, tom. iv. p. 610.

14 His name was Porphyrius Optatianus. The date of his Panegyric,

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was now arrived for celebrating the august ceremony of the twentieth year of the reign of Constantine; and the emperor, for that purpose, removed his court from Nicomedia to Rome, where the most splendid preparations had been made for his reception. Every eye, and every tongue, affected to express their sense of the general happiness, and the veil of ceremony and dissimulation was drawn for a while over the darkest designs of revenge and murder¹⁵. In the midst of the festival, the unfortunate Crispus was apprehended by order of the emperor, who laid aside the tenderness of a father, without assuming the equity of a judge. The examination was short and private¹⁶; and as it was thought decent to conceal the fate of the young prince from the eyes of the Roman people, he was sent under a strong guard to Pola, in Istria, where, soon afterwards, he was put to death, either by the hand of the executioner, or by the more gentle operation of poison¹⁷. The Cæsar Licinius, a youth of amiable manners, was involved in the ruin of Crispus¹⁸; and the stern jealousy of Constantine was unmoved by the prayers and tears of his favourite sister, pleading for

written according to the taste of the age in vile acrostics, is settled by Scaliger ad Euseb. p. 250. Tillemont, tom. iv. p. 607. and Fabricius Biblioth. Latin. l. iv. c. 1.

15 Zosim. l. ii. p. 103. Godefroy Chronol. Legum, p. 28.

16 *Ανεπίτρεκτος*, without a trial, is the strong, and most probably the just expression of Suidas. The elder Victor, who wrote under the next reign, speaks with becoming caution. “*Natū grandior incertum quā causā, patris “judicio occidisset.*” If we consult the succeeding writers, Eutropius, the younger Victor, Orosius, Jerom, Zosimus, Philostorgius, and Gregory of Tours; their knowledge will appear gradually to increase, as their means of information must have diminished: a circumstance which frequently occurs in historical disquisition.

17 Ammianus (l. xiv. c. 11.) uses the general expression of *peremptum*. Codinus (p. 34.) beheads the young prince; but Sidonius Apollinaris (Epistol. v. 8.), for the sake perhaps of an antithesis to Fausta’s warm bath, chuses to administer a draught of cold poison.

18 Sororis filium, commodæ indolis juvenem. Eutropius, x. 6. May I not be permitted to conjecture, that Crispus had married Helena, the daughter of the emperor Licinius, and that on the happy delivery of the princess, in the year 322, a general pardon was granted by Constantine? See Ducange Fam. Byzant. p. 47. and the law (l. ix. tit. xxxvii.) of the Theodosian Code, which has so much embarrassed the interpreters. Godefroy, tom. iii. p. 267.

the life of a son; whose rank was his only crime, and whose loss she did not long survive. The story of these unhappy princes, the nature and evidence of their guilt, the forms of their trial, and the circumstances of their death, were buried in mysterious obscurity; and the courtly bishop, who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events¹⁹. Such haughty contempt for the opinion of mankind, whilst it imprints an indelible stain on the memory of Constantine, must remind us of the very different behaviour of one of the greatest monarchs of the present age. The Czar Peter, in the full possession of despotic power, submitted to the judgment of Russia, of Europe, and of posterity, the reasons which had compelled him to subscribe the condemnation of a criminal, or at least of a degenerate, son²⁰.

The innocence of Crispus was so universally acknowledged, that the modern Greeks, who adore the memory of their founder, are reduced to palliate the guilt of a parricide, which the common feelings of human nature forbade them to justify. They pretend, that as soon as the afflicted father discovered the falsehood of the accusation by which his credulity had been so fatally misled, he published to the world his repentance and remorse; that he mourned forty days, during which he abstained from the use of the bath, and all the ordinary comforts of life; and that, for the lasting instruction of posterity, he erected a golden statue of Crispus, with this memorable inscription: TO MY SON WHOM I UNJUSTLY CONDEMNED²¹. A tale so moral and so interesting would deserve to be supported by less exceptionable authority; but if we consult the

The em-
press Faus-
ta.

19 See the life of Constantine, particularly l. ii. c. 19, 20. Two hundred and fifty years afterwards Evagrius (l. iii. c. 41.) deduced from the silence of Eusebius a vain argument against the reality of the fact.

20 *Histoire de Pierre le Grand, par Voltaire, part ii. c. x.*

21 In order to prove that the statue was erected by Constantine, and afterwards concealed by the malice of the Arians, Codinus very readily creates (p. 34.) two witnesses, Hippolitus, and the younger Herodotus, to whose imaginary histories he appeals with unblushing confidence.

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more ancient and authentic writers, they will inform us, that the repentance of Constantine was manifested only in acts of blood and revenge ; and that he atoned for the murder of an innocent son, by the execution, perhaps, of a guilty wife. They ascribe the misfortunes of Crispus to the arts of his step-mother Fausta, whose implacable hatred, or whose disappointed love, renewed in the palace of Constantine the ancient tragedy of Hippolitus and of Phædra²². Like the daughter of Minos, the daughter of Maximian accused her son-in-law of an incestuous attempt on the chastity of his father's wife ; and easily obtained, from the jealousy of the emperor, a sentence of death against a young prince, whom she considered with reason as the most formidable rival of her own children. But Helena, the aged mother of Constantine, lamented and revenged the untimely fate of her grandson Crispus : nor was it long before a real or pretended discovery was made, that Fausta herself entertained a criminal connection with a slave belonging to the Imperial stables²³. Her condemnation and punishment were the instant consequences of the charge ; and the adulteress was suffocated by the steam of a bath, which, for that purpose, had been heated to an extraordinary degree²⁴. By some it will perhaps be thought, that the remembrance of a conjugal union of twenty years, and the honour of their common offspring, the destined heirs of the throne, might have softened the obdurate heart of Constantine ; and persuaded him to suffer his wife, however guilty she might appear, to expiate her offences in a solitary prison. But it seems a superfluous labour to weigh the propriety, unless we could ascertain the truth, of this singular event ; which is

22 Zosimus (l. ii. p. 103.) may be considered as our original. The ingenuity of the moderns, assisted by a few hints from the ancients, has illustrated and improved his obscure and imperfect narrative.

23 Philostorgius, l. ii. c. 4. Zosimus (l. ii. p. 104. 116.) imputes to Constantine the death of two wives, of the innocent Fausta, and of an adulteress who was the mother of his three successors. According to Jerom, three or four years elapsed between the death of Crispus and that of Fausta. The elder Victor is prudently silent.

24 If Fausta was put to death, it is reasonable to believe that the private apartments of the palace were the scene of her execution. The orator Chrysostom indulges his fancy by exposing the naked empress on a desert mountain, to be devoured by wild beasts.

attended with some circumstances of doubt and perplexity. Those who have attacked, and those who have defended, the character of Constantine, have alike disregarded two very remarkable passages of two orations pronounced under the succeeding reign. The former celebrates the virtues, the beauty, and the fortune of the empress Fausta, the daughter, wife, sister, and mother of so many princes²⁵. The latter asserts, in explicit terms, that the mother of the younger Constantine, who was slain three years after his father's death, survived to weep over the fate of her son²⁶. Notwithstanding the positive testimony of several writers of the Pagan as well as of the Christian religion, there may still remain some reason to believe, or at least to suspect, that Fausta escaped the blind and suspicious cruelty of her husband. The deaths of a son, and of a nephew, with the execution of a great number of respectable, and perhaps innocent friends²⁷, who were involved in their fall, may be sufficient, however, to justify the discontent of the Roman people, and to explain the satirical verses affixed to the palace-gate, comparing the splendid and bloody reigns of Constantine and Nero.²⁸

By the death of Crispus, the inheritance of the empire seemed to devolve on the three sons of Fausta, who have been already mentioned under the names of Constantine, of Constantius, and of Constans. These young princes were successively invested with the title of Cæsar; and the dates of their promotion may be referred to the tenth, the twentieth,

The sons
and nephews of
Constantine.

25 Julian. Orat. i. He seems to call her the mother of Crispus. She might assume that title by adoption. At least, she was not considered as his mortal enemy. Julian compares the fortune of Fausta with that of Parysatis, the Persian queen. A Roman would have more naturally recollected the second Agrippina:

Et moi, qui sur le trône ai suivi mes ancêtres;

Moi, fille, femme, sœur et mère de vos maîtres.

26 Monod. in Constantin. Jun. c. 4. ad Calceum Eutrop. edit. Havercamp. The orator styles her the most divine and pious of queens.

27 Interfecit numerosos amicos. Eutrop. xx. 6.

28 Saturni aurea sæcula quis requirat?

Sunt hæc geminea, sed Neroniana.

Sidon. Apollinar. v. 8.

It is somewhat singular, that these satirical lines should be attributed, not to an obscure libeller, or a disappointed patriot, but to Ablavius, prime minister and favourite of the emperor. We may now perceive that the imprecations of the Roman people were dictated by humanity, as well as by superstition. Zosim. l. ii. p. 105.



eth, and the thirtieth, years of the reign of their father²⁹. This conduct, though it tended to multiply the future masters of the Roman world, might be excused by the partiality of paternal affection; but it is not easy to understand the motives of the emperor, when he endangered the safety both of his family and of his people, by the unnecessary elevation of his two nephews, Dalmatius, and Hannibalianus. The former was raised, by the title of Cæsar, to an equality with his cousins. In favour of the latter, Constantine invented the new and singular appellation of *Nobilissimus*³⁰; to which he annexed the flattering distinction of a robe of purple and gold. But of the whole series of Roman princes in any age of the empire, Hannibalianus alone was distinguished by the title of KING; a name which the subjects of Tiberius would have detested, as the profane and cruel insult of capricious tyranny. The use of such a title, even as it appears under the reign of Constantine, is a strange and unconnected fact, which can scarcely be admitted on the joint authority of Imperial medals and contemporary writers³¹.

Their education.

The whole empire was deeply interested in the education of these five youths, the acknowledged successors of Constantine. The exercises of the body prepared them for the fatigues of war, and the duties of active life. Those who occasionally mention the education or talents of Constantius, allow that he excelled in the gymnastic arts of leaping and running; that he was a dextrous archer, a skilful horseman, and a master of all the different weapons used in the service either of the cavalry or of the infantry³². The same assiduous cultivation was bestowed, though not perhaps with equal success, to improve the minds of the

²⁹ Euseb. Orat. in Constantin. c. 3. These dates are sufficiently correct to justify the orator.

³⁰ Zosim. l. ii. p. 117. Under the predecessors of Constantine, *Nobilissimus* was a vague epithet, rather than a legal and determined title.

³¹ *Adstruunt nummi veteres ac singulares.* Spanheim de *Usu Numismat.* Dissertat. xii. vol. ii. p. 357. Ammianus speaks of this Roman king (l. xiv. c. 1. and Valesius ad loc.). The Valesian fragment styles him King of kings; and the Paschal Chronicle (p. 286), by employing the word *Παγας*, acquires the weight of Latin evidence.

³² His dexterity in martial exercise is celebrated by Julian (Orat. i. p. 11. Orat. ii. p. 53), and allowed by Ammianus (l. xxi. c. 16).

sons and nephews of Constantine.³³ The most celebrated professors of the Christian faith, of the Grecian philosophy, and of the Roman jurisprudence, were invited by the liberality of the emperor, who reserved for himself the important task of instructing the royal youths in the science of government, and the knowledge of mankind.... But the genius of Constantine himself had been formed by adversity and experience. In the free intercourse of private life, and amidst the dangers of the court of Galerius, he had learned to command his own passions, to encounter those of his equals, and to depend for his present safety and future greatness on the prudence and firmness of his personal conduct. His destined successors had the misfortune of being born and educated in the Imperial purple. Incessantly surrounded with a train of flatterers, they passed their youth in the enjoyment of luxury and the expectation of a throne; nor would the dignity of their rank permit them to descend from that elevated station from whence the various characters of human nature appear to wear a smooth and uniform aspect. The indulgence of Constantine admitted them, at a very tender age, to share the administration of the empire; and they studied the art of reigning at the expense of the people entrusted to their care. The younger Constantine was appointed to hold his court in Gaul; and his brother Constantius exchanged that department, the ancient patrimony of their father, for the more opulent, but less martial, countries of the East. Italy, the Western Illyricum, and Africa, were accustomed to revere Constans, the third of his sons, as the representative of the great Constantine. He fixed Dalmatius on the Gothic frontier, to which he annexed the government of Thrace, Macedonia, and Greece. The city of Cæsarea was chosen for the residence of Hannibalianus; and the provinces of Pontus, Cappadocia, and the Lesser Armenia, were destined to form the extent of his new kingdom. For each of these princes a suitable

³³ Euseb. in Vit. Constantin. l. iv. c. 51. Julian. Orat. i. p. 11....16, with Spanheim's elaborate Commentary. Libanius, Orat. iii. p. 109. Constantius studied with laudable diligence; but the dullness of his fancy prevented him from succeeding in the art of poetry or even of rhetoric.

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establishment was provided. A just proportion of guards, of legions, and of auxiliaries, was allotted for their respective dignity and defence. The ministers and generals, who were placed about their persons, were such as Constantine could trust to assist, and even to control, these youthful sovereigns in the exercise of their delegated power. As they advanced in years and experience, the limits of their authority were insensibly enlarged: but the emperor always reserved for himself the title of Augustus; and while he shewed the *Cæsars* to the armies and provinces, he maintained every part of the empire in equal obedience to its supreme head³⁴. The tranquillity of the last fourteen years of his reign was scarcely interrupted by the contemptible insurrection of a camel-driver in the island of Cyprus³⁵, or by the active part which the policy of Constantine engaged him to assume in the wars of the Goths and Sarmatians.

Manners
of the Sar-
matians.

Among the different branches of the human race, the Sarmatians form a very remarkable shade; as they seem to unite the manners of the Asiatic barbarians with the figure and complexion of the ancient inhabitants of Europe. According to the various accidents of peace and war, of alliance or conquest, the Sarmatians were sometimes confined to the banks of the Tanais; and they sometimes spread themselves over the immense plains which lie between the Vistula and the Volga³⁶. The care of their numerous flocks and herds, the pursuit of game, and the exercise of war, or rather of rapine, directed the vagrant motions of the Sarmatians. The moveable camps or cities, the ordinary residence of their wives and

34 Eusebius (l. iv. c. 51, 52), with a design of exalting the authority and glory of Constantine, affirms, that he divided the Roman empire as a private citizen might have divided his patrimony. His distribution of the provinces may be collected from Eutropius, the two Victors, and the Valesian fragment.

35 Calocerus, the obscure leader of this rebellion, or rather tumult, was apprehended and burnt alive in the market place of Tarsus, by the vigilance of Dalmatius. See the elder Victor, the Chronicle of Jerom, and the doubtful traditions of Theophaues and Cedrenus.

36 Cellarius has collected the opinions of the ancients concerning the European and Asiatic Sarmatia; and M. d'Anville has applied them to modern geography with the skill and accuracy which always distinguish that excellent writer.

children, consisted only of large waggons drawn by oxen, and covered in the form of tents. The military strength of the nation was composed of cavalry; and the custom of their warriors, to lead in their hand one or two spare horses, enabled them to advance and to retreat with a rapid diligence, which surprised the security, and eluded the pursuit of a distant enemy³⁷. Their poverty of iron prompted their rude industry to invent a sort of cuirass, which was capable of resisting a sword or javelin, though it was formed only of horses hoofs, cut into thin and polished slices, carefully laid over each other in the manner of scales or feathers, and strongly sewed upon an under-garment of coarse linen³⁸. The offensive arms of the Sarmatians were short daggers, long lances, and a weighty bow with a quiver of arrows. They were reduced to the necessity of employing fish-bones for the points of their weapons; but the custom of dipping them in a venomous liquor, that poisoned the wounds which they inflicted, is alone sufficient to prove the most savage manners: since a people impressed with a sense of humanity would have abhorred so cruel a practice, and a nation skilled in the arts of war would have disdained so impotent a resource³⁹. Whenever these Barbarians issued from their deserts in quest of prey, their shaggy beards, uncombed locks, the furs with which they were covered from head to foot, and their fierce countenances, which seemed to express the innate cruelty of their minds, inspired the more civilized provincials of Rome with horror and dismay.

37 Ammian. l. xvii. c. 12. The Sarmatian horses were castrated, to prevent the mischievous accidents which might happen from the noisy and ungovernable passions of the males.

38 Pausanias, l. i. p. 50. edit. Kuhn. That inquisitive traveller had carefully examined a Sarmatian cuirass, which was preserved in the temple of Æsculapius at Athens.

39 *Aspiciis et mitti sub adunco toxica ferro,
Et telum causas mortis habere duas.*

Ovid. ex Ponto, l. iv. ep. 7. ver. 7.

See in the *Recherches sur les Américains*, tom. ii. p. 236... 271, a very curious dissertation on poisoned darts. The venom was commonly extracted from the vegetable reign; but that employed by the Scythians appears to have been drawn from the viper, and a mixture of human blood. The use of poisoned arms, which has been spread over both worlds, never preserved a savage tribe from the arms of a disciplined enemy.

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Their settlement
near the
Danube.

The tender Ovid, after a youth spent in the enjoyment of fame and luxury, was condemned to an hopeless exile on the frozen banks of the Danube, where he was exposed, almost without defence, to the fury of these monsters of the desert, with whose stern spirits he feared that his gentle shade might hereafter be confounded. In his pathetic, but sometimes unmanly lamentations ⁴⁰, he describes in the most lively colours, the dress and manners, the arms and inroads of the Getæ and Sarmatians, who were associated for the purposes of destruction; and from the accounts of history, there is some reason to believe that these Sarmatians were the Jazygæ, one of the most numerous and warlike tribes of the nation. The allurements of plenty engaged them to seek a permanent establishment on the frontiers of the empire. Soon after the reign of Augustus, they obliged the Dacians, who subsisted by fishing on the banks of the river Teyss or Tibiscus, to retire into the hilly country, and to abandon to the victorious Sarmatians the fertile plains of the Upper Hungary, which are bounded by the course of the Danube and the semi-circular enclosure of the Carpathian mountains⁴¹. In this advantageous position, they watched or suspended the moment of attack, as they were provoked by injuries or appeased by presents; they gradually acquired the skill of using more dangerous weapons; and although the Sarmatians did not illustrate their name by any memorable exploits, they occasionally assisted their eastern and western neighbours, the Goths and the Germans, with a formidable body of cavalry. They lived

40 The nine books of Poetical Epistles, which Ovid composed during the seven first years of his melancholy exile, possess, besides the merit of elegance, a double value. They exhibit a picture of the human mind under very singular circumstances; and they contain many curious observations, which no Roman, except Ovid, could have an opportunity of making. Every circumstance which tends to illustrate the history of the Barbarians, has been drawn together by the very accurate Count du Buat. *Hist. Ancienne des Peuples de l'Europe*, tom. iv. c. xvi. p. 236...317.

41 The Sarmatians Jazygæ were settled on the banks of the Pathissus or Tibiscus, when Pliny, in the year 79, published his Natural History. See l. iv. c. 25. In the time of Strabo and Ovid, sixty or seventy years before, they appear to have inhabited beyond the Geta, along the coast of the Euxine.

under the irregular aristocracy of their chieftains⁴²; but after they had received into their bosom the fugitive Vandals, who yielded to the pressure of the Gothic power, they seem to have chosen a king from that nation, and from the illustrious race of the Astingi, who had formerly dwelt on the shores of the northern ocean⁴³.

This motive of enmity must have inflamed the subjects of contention, which perpetually arise on the confines of warlike and independent nations. The Vandal princes were stimulated by fear and revenge, the Gothic kings aspired to extend their dominion from the Euxine to the frontiers of Germany; and the waters of the Maros, a small river which falls into the Teyss, were stained with the blood of the contending barbarians. After some experience of the superior strength and numbers of their adversaries, the Sarmatians implored the protection of the Roman monarch, who beheld with pleasure the discord of the nations, but who was justly alarmed by the progress of the Gothic arms. As soon as Constantine had declared himself in favour of the weaker party, the haughty Araric king of the Goths, instead of expecting the attack of the Legions, boldly passed the Danube, and spread terror and devastation through the province of Mæsia. To oppose the inroad of this destroying host, the aged emperor took the field in person; but on this occasion either his conduct or his fortune betrayed the glory which he had acquired in so many foreign and domestic wars. He had the mortification of seeing his troops fly before an inconsiderable detachment of the Barbarians, who pursued them to the edge of their fortified camp, and obliged him to consult his safety by a precipitate and ignominious retreat. The event of a second and more successful action retrieved the honour of the Roman name; and the powers of art

The Gothic war.
A. D. 331.

42 *Principes Sarmatarum Jazygum penes quos civitatis regimen plebem quoque et vim equitum quâ solâ valent offerebant.* Tacit. Hist. iii. 5. This offer was made in the civil war between Vitellius and Vespasian.

43 This hypothesis of a Vandal king reigning over Sarmatian subjects, seems necessary to reconcile the Goth Jornandes with the Greek and Latin historians of Constantine. It may be observed that Isidore, who lived in Spain under the dominion of the Goths, gives them for enemies, not the Vandals, but the Sarmatians. See his Chronicle in Grotius, p. 709.

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April 20.

and discipline prevailed after an obstinate contest, over the efforts of irregular valour. The broken army of the Goths abandoned the field of battle, the wasted province, and the passage of the Danube: and although the eldest of the sons of Constantine was permitted to supply the place of his father, the merit of the victory, which diffused universal joy, was ascribed to the auspicious counsels of the emperor himself.

He contributed at least to improve this advantage, by his negotiations with the free and warlike people of Chersonesus⁴⁴, whose capital situate on the western coast of the Tauric or Crimæan peninsula, still retained some vestiges of a Grecian colony, and was governed by a perpetual magistrate, assisted by a council of senators, emphatically styled the Fathers of the City. The Chersonites were animated against the Goths, by the memory of the wars, which in the preceding century, they had maintained with unequal forces against the invaders of their country. They were connected with the Romans, by the mutual benefits of commerce; as they were supplied from the provinces of Asia with corn and manufactures, which they purchased with their only productions, salt, wax, and hides. Obedient to the requisition of Constantine, they prepared, under the conduct of their magistrate Diogenes, a considerable army, of which the principal strength consisted in cross-bows, and military chariots. The speedy march and intrepid attack of the Chersonites, by diverting the attention of the Goths, assisted the operations of the Imperial generals. The Goths, vanquished on every side, were driven into the mountains, where, in the course of a severe campaign, above an hundred thousand were computed to have perished by cold

⁴⁴ I may stand in need of some apology for having used, without scruple, the authority of Constantine Porphyrogenitus in all that relates to the wars and negotiations of the Chersonites. I am aware that he was a Greek of the tenth century, and that his accounts of ancient history are frequently confused and fabulous. But on this occasion his narrative is, for the most part, consistent and probable; nor is there much difficulty in conceiving that an emperor might have access to some secret archives, which had escaped the diligence of meaner historians. For the situation and history of Chersonese, see Peyssonel *des Peuples barbares qui ont habité les Bords du Danube*, c. xvi. p. 84....90.

and hunger. Peace was at length granted to their humble supplications; the eldest son of Araric was accepted as the most valuable hostage; and Constantine endeavoured to convince their chiefs, by a liberal distribution of honours and rewards, how far the friendship of the Romans was preferable to their enmity. In the expressions of his gratitude towards the faithful Chersonites, the emperor was still more magnificent. The pride of the nation was gratified by the splendid and almost royal decorations bestowed on their magistrate and his successors. A perpetual exemption from all duties was stipulated for their vessels which traded to the ports of the Black Sea. A regular subsidy was promised, of iron, corn, oil, and of every supply which could be useful either in peace or war. But it was thought that the Sarmatians were sufficiently rewarded by their deliverance from impending ruin; and the emperor, perhaps with too strict an œconomy, deducted some part of the expenses of the war from the customary gratifications which were allowed to that turbulent nation.

Exasperated by this apparent neglect, the Sarmatians soon forgot, with the levity of Barbarians, the services which they had so lately received, and the dangers which still threatened their safety. Their inroads on the territory of the empire provoked the indignation of Constantine to leave them to their fate, and he no longer opposed the ambition of Geberic, a renowned warrior, who had recently ascended the Gothic throne. Wisumar, the Vandal king, whilst alone, and unassisted, he defended his dominions with undaunted courage, was vanquished and slain in a decisive battle, which swept away the flower of the Sarmatian youth. The remainder of the nation embraced the desperate expedient of arming their slaves, a hardy race of hunters and herdsmen, by whose tumultuary aid, they revenged their defeat, and expelled the invader from their confines. But they soon discovered that they had exchanged a foreign for a domestic enemy, more dangerous and more implacable. Enraged by their former servitude, elated by their present glory, the slaves, under the name of Limigantes, claimed and usurped the

Expulsion
of the Sar-
matians,
A. D. 334.

possession of the country which they had saved. Their masters, unable to withstand the ungoverned fury of the populace, preferred the hardships of exile, to the tyranny of their servants. Some of the fugitive Sarmatians solicited a less ignominious dependence, under the hostile standard of the Goths. A more numerous band retired beyond the Carpathian mountains, among the Quadi; their German allies, and were easily admitted to share a superfluous waste of uncultivated land. But the far greater part of the distressed nation turned their eyes towards the fruitful provinces of Rome. Imploring the protection and forgiveness of the emperor, they solemnly promised, as subjects in peace, and as soldiers in war, the most inviolable fidelity to the empire which should graciously receive them into its bosom. According to the maxims adopted by Probus and his successors, the offers of this Barbarian colony were eagerly accepted; and a competent portion of lands in the provinces of Pannonia, Thrace, Macedonia, and Italy, were immediately assigned for the habitation and subsistence of three hundred thousand Sarmatians⁴⁵.

Death and
funeral of
Constantine,
A. D. 335.
July 25.

By chastising the pride of the Goths, and by accepting the homage of a suppliant nation, Constantine asserted the majesty of the Roman empire; and the ambassadors of *Æthiopia*, *Persia*, and the most remote countries of *India*, congratulated the peace and prosperity of his government⁴⁶. If he reckoned, among the favours of

⁴⁵ The Gothic and Sarmatian wars are related in so broken and imperfect a manner, that I have been obliged to compare the following writers, who mutually supply, correct, and illustrate each other. Those who will take the same trouble, may acquire a right of criticising my narrative..... Ammianus, l. xvii. c. 12. Anonym. Valesian. p. 715. Eutropius, x. 7. Sextus Rufus de Provinciis, c. 26. Julian. Orat. i. p. 9. and Spanheim Comment. p. 94. Hieronym. in Chron. Euseb. in Vit. Constantin. l. iv. c. 6. Socrates. l. i. c. 13. Sozomen. l. i. c. 8. Zosimus, l. ii. p. 108. Jordanes de Reb. Geticis, c. 22. Isidorus in Chron. p. 709; in Hist. Gothorum Grotii. Constantin. Porphyrogenitus de Administrat. Imperii, c. 53. p. 208. edit. Meursii.

⁴⁶ Eusebius (in Vit. Const. l. iv. c. 50) remarks three circumstances relative to these Indians. 1. They came from the shores of the eastern ocean; a description which might be applied to the coast of China or Coromandel. 2. They presented shining gems, and unknown animals. 3. They protested their kings had erected statues to represent the supreme majesty of Constantine.

fortune, the death of his eldest son, of his nephew, and perhaps of his wife, he enjoyed an uninterrupted flow of private as well as public felicity, till the thirtieth year of his reign; a period which none of his predecessors, since Augustus, had been permitted to celebrate. Constantine survived that solemn festival about ten months; and, at the mature age of sixty-four, after a short illness, he ended his memorable life at the palace of Aquyrion, in the suburbs of Nicomedia, whither he had retired for the benefit of the air, and with the hope of recruiting his exhausted strength by the use of the warm baths. The excessive demonstrations of grief, or at least of mourning, surpassed whatever had been practised on any former occasion. Notwithstanding the claims of the senate and people of ancient Rome, the corpse of the deceased emperor, according to his last request, was transported to the city, which was destined to preserve the name and memory of its founder. The body of Constantine, adorned with the vain symbols of greatness, the purple and diadem, was deposited on a golden bed in one of the apartments of the palace, which for that purpose had been splendidly furnished and illuminated. The forms of the court were strictly maintained. Every day, at the appointed hours, the principal officers of the state, the army, and the household, approaching the person of their sovereign with bended knees and a composed countenance, offered their respectful homage as seriously as if he had been still alive. From motives of policy, this theatrical representation was for some time continued; nor could flattery neglect the opportunity of remarking that Constantine alone, by the peculiar indulgence of heaven, had reigned after his death⁴⁷.

A. D. 337,
May 22.

But this reign could subsist only in empty pageantry; and was it soon discovered that the will of the most absolute monarch is seldom obeyed, when his subjects have no long-

Factions of
the court.

⁴⁷ Funus relatum in urbem sui nominis, quod sane P. R. ægerrime tulit. Aurelius Victor. Constantine had prepared for himself a stately tomb in the church of the Holy Apostles. Euseb. l. iv. c. 60. The best, and indeed almost the only account of the sickness, death, and funeral of Constantine, is contained in the fourth book of his Life, by Eusebius.

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XVIII.

The public
treasurer.

er any thing to hope from his favour, or to dread from his resentment. The same ministers and generals who bowed with such reverential awe before the inanimate corpse of their deceased sovereign, were engaged in secret consultations to exclude his two nephews, Dalmatius and Hannibalianus, from the share which he had assigned them in the succession of the empire. We are too imperfectly acquainted with the court of Constantine to form any judgment of the real motives which influenced the leaders of the conspiracy; unless we should suppose that they were actuated by a spirit of jealousy and revenge against the præfect Ablavius, a proud favourite, who had long directed the counsels and abused the confidence of the late emperor. The arguments, by which they solicited the concurrence of the soldiers and people, are of a more obvious nature: and they might with decency, as well as truth, insist on the superior rank of the children of Constantine, the danger of multiplying the number of sovereigns, and the impending mischiefs which threatened the republic, from the discord of so many rival princes, who were not connected by the tender sympathy of fraternal affection. The intrigue was conducted with zeal and secrecy, till a loud and unanimous declaration was procured from the troops, that they would suffer none except the sons of their lamented monarch, to reign over the Roman empire.⁴⁸ The younger Dalmatius, who was united with his collateral relations by the ties of friendship and interest, is allowed to have inherited a considerable share of the abilities of the great Constantine: but, on this occasion, he does not appear to have concerted any measures for supporting, by arms, the just claims which himself and his royal brother derived from the liberality of their uncle. Astonished and overwhelmed by the tide of popular fury, they seem to have remained without the power of flight or of resistance, in the hands of their implacable enemies. Their fate was suspended

⁴⁸ Eusebius (l. iv. c. 6) terminates his narrative by this loyal declaration of the troops, and avoids all the invidious circumstances of the subsequent massacre.

till the arrival of Constantius, the second ⁴⁹, and perhaps the most favoured, of the sons of Constantine.

The voice of the dying emperor had recommended the care of his funeral to the piety of Constantius; and that prince, by the vicinity of his eastern station, could easily prevent the diligence of his brothers, who resided in their distant government of Italy and Gaul. As soon as he had taken possession of the palace of Constantinople, his first care was to remove the apprehensions of his kinsmen by a solemn oath, which he pledged for their security. His next employment was to find some specious pretence which might release his conscience from the obligation of an imprudent promise. The arts of fraud were made subservient to the designs of cruelty; and a manifest forgery was attested by a person of the most sacred character. From the hands of the bishop of Nicomedia, Constantius received a fatal scroll, affirmed to be the genuine testament of his father; in which the emperor expressed his suspicions that he had been poisoned by his brothers; and conjured his sons to revenge his death, and to consult their own safety by the punishment of the guilty ⁵⁰. Whatever reasons might have been alleged by these unfortunate princes to defend their life and honour against so incredible an accusation, they were silenced by the furious clamours of the soldiers, who declared themselves, at once, their enemies, their judges, and their executioners. The spirit, and even the forms of legal proceedings were repeatedly violated in a promiscuous massacre; which involved the two uncles of Constantius, seven of his cousins, of whom Dalmatius and Hannibalianus were the most illustrious, the Patrician Optatus, who had

Massacre
of the
princes.

49 The character of Dalmatius is advantageously, though concisely drawn by Eutropius (x. 9). *Dalmatius Cæsar prosperrimâ indole, neque patrio absirillis, haud multo post, oppressus est factione militari.* As both Jerom and the Alexandrian Chronicle mention the third year of the Cæsar, which did not commence till the 18th or 24th of September, A. D. 337, it is certain that these military factions continued above four months.

50 I have related this singular anecdote on the authority of Philostorgius, l. ii. c. 16. But if such a pretext was ever used by Constantine and his adherents, it was laid aside with contempt, as soon as it had served their immediate purpose. Athanasius (com. i. p. 856) mentions the oath which Constantius had taken for the security of his kinsmen.

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married a sister of the late emperor, and the Præfect Ab-lavius, whose power and riches had inspired him with some hopes of obtaining the purple. If it were necessary to aggravate the horrors of this bloody scene, we might add, that Constantius himself had espoused the daughter of his uncle Julius, and that he had bestowed his sister in marriage on his cousin Hannibalianus. These alliances, which the policy of Constantine, regardless of the public prejudice⁵¹, had formed between the several branches of the Imperial house, served only to convince mankind, that these princes were as cold to the endearments of conjugal affection, as they were insensible to the ties of consanguinity, and the moving entreaties of youth and innocence. Of so numerous a family, Gallus and Julian alone, the two youngest children of Julius Constantius, were saved from the hands of the assassins, till their rage, satiated with slaughter, had in some measure subsided. The emperor Constantius, who, in the absence of his brothers, was the most obnoxious to guilt and reproach, discovered, on some future occasions, a faint and transient remorse for those cruelties which the perfidious counsels of his ministers, and the irresistible violence of the troops, had extorted from his unexperienced youth⁵².

Division of
the empire,
A. D. 337,
Sept. 11.

The massacre of the Flavian race was succeeded by a new division of the provinces; which was ratified in a

51 *Conjugia sobrinarum diu ignerata, tempore addito percrebuisse.* Tacit. *Annal.* xii. 6. and Lipsius *ad loc.* The repeal of the ancient law, and the practice of five hundred years, were insufficient to eradicate the prejudices of the Romans; who still considered the marriages of cousins-german, as a species of imperfect incest (*Augustin de Civitate Dei*, xv. 6); and Julian, whose mind was biassed by superstition and resentment, stigmatizes these unnatural alliances between his own cousins with the opprobrious epithet of *γαμων τε ου γαμων* (*Orat.* vii. p. 228). The jurisprudence of the canons has since revived and enforced this prohibition without being able to introduce it either into the civil or common law of Europe. See on the subject of these marriages, *Taylor's Civil Law*, p. 331. *Brouer de Jure Connub.* l. ii. c. 12. *Hericourt des Loix Ecclesiastiques*, part iii. c. 5. *Fleury Institutions du Droit Canonique*, tom. i. p. 331. Paris, 1767, and *Fra-Paolo Istoria del Concilio Trident.* l. viii.

52 Julian (*ad S. P. Q. Athen.* p. 270.) charges his cousin Constantius with the whole guilt of a massacre, from which he himself so narrowly escaped. His assertion is confirmed by Athanasius, who, for reasons of a very different nature, was not less an enemy of Constantius (tom. i. p. 856). Zosimus joins in the same accusation. But the three abbreviators, Eutropius and the Victors, use very qualifying expressions; “*siuente potius quam jubente*,” “*incertum quo suatore*,” “*vi militum*.”

personal interview of the three brothers. Constantine, the eldest of the Cæsars, obtained with a certain pre-eminence of rank, the possession of the new capital, which bore his own name and that of his father. Thrace, and the countries of the east, were allotted for the patrimony of Constantius; and Constans was acknowledged as the lawful sovereign of Italy, Africa, and the western Illyricum. The armies submitted to their hereditary right; and they condescended, after some delay, to accept from the Roman senate, the title of *Augustus*. When they first assumed the reins of government, the eldest of these princes was twenty-one, the second twenty, and the third only seventeen, years of age⁵³.

While the martial nations of Europe followed the standards of his brothers, Constantius, at the head of the effeminate troops of Asia, was left to sustain the weight of the Persian war. At the decease of Constantine, the throne of the east was filled by Sapor, son of Hormouz, or Hormisdas, and grandson of Narses, who, after the victory of Galerius, had humbly confessed the superiority of the Roman power. Although Sapor was in the thirtieth year of his long reign, he was still in the vigour of youth, as the date of his accession, by a very strange fatality, had preceded that of his birth. The wife of Hormouz remained pregnant at the time of her husband's death; and the uncertainty of the sex, as well as of the event, excited the ambitious hopes of the princes of the house of Sassan. The apprehensions of civil war were at length removed, by the positive assurance of the Magi, that the widow of Hormouz had conceived, and would safely produce a son. Obedient to the voice of superstition, the Persians prepared, without delay, the ceremony of his coronation. A royal bed, on which the queen lay in state, was exhibited in the midst of the palace; the diadem was placed on the spot, which might be supposed

Sapor king
of Persia.
A. D. 310.

⁵³ Euseb. in Vit. Constantin. l. iv. c. 69. Zosimus, l. ii. p. 117. Idat. in Chron. See two notes of Tillemont, Hist. des Empereurs, tom. iv. p. 1086....1091. The reign of the eldest brother at Constantinople is noticed only in the Alexandrian Chronicle.

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to conceal the future heir of Artaxerxes, and the prostrate Satraps adored the majesty of their invisible and insensible sovereign⁵⁴. If any credit can be given to this marvellous tale, which seems however to be countenanced by the manners of the people, and by the extraordinary duration of his reign, we must admire not only the fortune, but the genius, of Sapor. In the soft sequestered education of a Persian harem, the royal youth could discover the importance of exercising the vigour of his mind and body; and, by his personal merit, deserved a throne, on which he had been seated, while he was yet unconscious of the duties and temptations of absolute power. His minority was exposed to the almost inevitable calamities of domestic discord; his capital was surprised and plundered by Thair, a powerful king of Yemen, or Arabia; and the majesty of the royal family was degraded by the captivity of a princess, the sister of the deceased king. But as soon as Sapor attained the age of manhood, the presumptuous Thair, his nation, and his country, fell beneath the first effort of the young warrior; who used his victory with so judicious a mixture of rigour and clemency, that he obtained from the fears and gratitude of the Arabs, the title of *Dhoulacnaf*, or protector of the nation⁵⁵.

State of
Mesopota-
mia and
Armenia.

The ambition of the Persian, to whom his enemies ascribe the virtues of a soldier and a statesman, was animated by the desire of revenging the disgrace of his fathers, and of wresting from the hands of the Romans the five provinces beyond the Tigris. The military fame of Constantine, and the real or apparent strength of his government, suspended the attack; and while the hostile conduct of Sapor provoked the resentment, his artful negotiations amused the patience of the Imperial court.

⁵⁴ Agathias, who lived in the sixth century, is the author of this story (l. iv. p. 135. edit. Louvre). He derived his information from some extracts of the Persian Chronicles, obtained and translated by the interpreter Sergius, during his embassy at that court. The coronation of the mother of Sapor is likewise mentioned by Schikard (Tarikh. p. 116.) and d'Herbelot (Bibliothèque Orientale, p. 763).

⁵⁵ D'Herbelot, Bibliothèque Orientale, p. 764.

The death of Constantine was the signal of war⁵⁶, and the actual condition of the Syrian and Armenian frontier, seemed to encourage the Persians by the prospect of a rich spoil, and an easy conquest. The example of the massacres of the palace, diffused a spirit of licentiousness and sedition among the troops of the east, who were no longer restrained by their habits of obedience to a veteran commander. By the prudence of Constantius, who, from the interview with his brothers in Pannonia, immediately hastened to the banks of the Euphrates, the legions were gradually restored to a sense of duty and discipline; but the season of anarchy had permitted Sapor to form the siege of Nisibis, and to occupy several of the most important fortresses of Mesopotamia⁵⁷. In Armenia, the renowned Tiridates had long enjoyed the peace and glory which he deserved by his valour and fidelity to the cause of Rome. The firm alliance which he maintained with Constantine, was productive of spiritual as well as of temporal benefits: by the conversion of Tiridates, the character of a saint was applied to that of a hero, the Christian faith was preached and established from the Euphrates to the shores of the Caspian, and Armenia was attached to the empire by the double ties of policy and of religion. But as many of the Armenian nobles still refused to abandon the plurality of their gods and of their wives, the public tranquillity was disturbed by a discontented faction, which insulted the feeble age of their sovereign, and impatiently expected the hour of his death. He died at length after a reign of fifty-six years, and the fortune of the Armenian monarchy expired with Tiridates. His lawful heir was driven into exile, the Christian priests were either murdered or expelled from their churches, the barbarous tribes of Albania were solicited

A. D. 342.

⁵⁶ Sextus Rufus (c. 26), who on this occasion is no contemptible authority, affirms, that the Persians sued in vain for peace, and that Constantine was preparing to march against them: yet the superior weight of the testimony of Eusebius, obliges us to admit the preliminaries, if not the ratification, of the treaty. See Tillemont, *Hist. des Empereurs*, tom. iv. p. 420.

⁵⁷ Julian. *Orat.* i. p. 20.

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to descend from their mountains; and two of the most powerful governors, usurping the ensigns or the powers of royalty, implored the assistance of Sapor, and opened the gates of their cities to the Persian garrisons. The Christian party, under the guidance of the archbishop of Artaxata, the immediate successor of St. Gregory the Illuminator, had recourse to the piety of Constantius.... After the troubles had continued about three years, Antiochus, one of the officers of the household, executed with success the Imperial commission of restoring Chosroes, the son of Tiridates, to the throne of his fathers, of distributing honours and rewards among the faithful servants of the house of Arsaces, and of proclaiming a general amnesty, which was accepted by the greater part of the rebellious Satraps. But the Romans derived more honour than advantage from this revolution. Chosroes was a prince of a puny stature, and a pusillanimous spirit.... Unequal to the fatigues of war, averse to the society of mankind, he withdrew from his capital to a retired palace, which he built on the banks of the river Eleutherus, and in the centre of a shady grove; where he consumed his vacant hours in the rural sports of hunting and hawking. To secure this inglorious ease, he submitted to the conditions of peace which Sapor condescended to impose; the payment of an annual tribute, and the restitution of the fertile province of Atropatene, which the courage of Tiridates, and the victorious arms of Galerius, had annexed to the Armenian monarchy ⁵⁸.

During the long period of the reign of Constantius, the provinces of the east were afflicted by the calamities of the Persian war. The irregular incursions of the light troops alternately spread terror and devastation beyond the Tigris, and beyond the Euphrates, from the gates of Ctesiphon to those of Antioch; and this active service

The Persian war,
A. D. 337.
....360.

⁵⁸ Julian. Orat. i. p. 20, 21. Moses of Chorene, l. ii. c. 89. l. iii. c. 1...9. p. 226...240. The perfect agreement between the vague hints of the contemporary orator, and the circumstantial narrative of the national historian, gives light to the former, and weight to the latter. For the credit of Moses it may be likewise observed, that the name of Antiochus is found a few years before in a civil office of inferior dignity. See Godefroy, Cod. Theod. tom. vi. p. 350.

was performed by the Arabs of the desert, who were divided in their interest and affections; some of their independent chiefs being enlisted in the party of Sapor, whilst others had engaged their doubtful fidelity to the emperor⁵⁹. The more grave and important operations of the war were conducted with equal vigour; and the armies of Rome and Persia encountered each other in nine bloody fields, in two of which Constantius himself commanded in person⁶⁰. The event of the day was most commonly adverse to the Romans, but in the battle of Singara, their imprudent valour had almost atchieved a signal and decisive victory. The stationary troops of Singara retired on the approach of Sapor, who passed the Tigris over three bridges, and occupied near the village of Hilleh an advantageous camp, which, by the labour of his numerous pioneers, he surrounded in one day with a deep ditch, and a lofty rampart. His formidable host, when it was drawn out in order of battle, covered the banks of the river, the adjacent heights, and the whole extent of a plain of above twelve miles, which separated the two armies. Both were alike impatient to engage; but the Barbarians, after a slight resistance, fled in disorder; unable to resist, or desirous to weary, the strength of the heavy legions, who, fainting with heat and thirst, pursued them across the plain, and cut in pieces a line of cavalry, clothed in complete armour, which had been posted before the

Battle of
Singara,
A. D. 348.

59 Ammianus (xiv. 4.) gives a lively description of the wandering and predatory life of the Saracens, who stretched from the confines of Assyria to the cataracts of the Nile. It appears from the adventures of Malchus, which Jerom has related in so entertaining a manner, that the high road between Beraa and Edessa was infested by these robbers. See Hieronym. tom. i. p. 256.

60 We shall take from Eutropius the general idea of the war (x. 10). A Persis enim multa et gravia perpessus, sæpe captis oppidis, obsessis urbibus, cæsis exercitibus, nullumque ei contra Saporem prosperum prælium fuit, nisi quod apud Singaram, &c. This honest account is confirmed by the hints of Ammianus, Rufus, and Jerom. The two first orations of Julian, and the third oration of Libanius, exhibit a more flattering picture; but the recantation of both those orators, after the death of Constantius, while it restores us to the possession of the truth, degrades their own character, and that of the emperor. The commentary of Spanheim on the first oration of Julian is profusely learned. See likewise the judicious observations of Tillemont, Hist. des Empereurs, tom. iv. p. 656.

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gates of the camp to protect their retreat. Constantius, who was hurried along in the pursuit, attempted, without effect, to restrain the ardour of his troops, by representing to them the dangers of the approaching night, and the certainty of completing their success with the return of day. As they depended much more on their own valour than on the experience or the abilities of their chief, they silenced by their clamours his timid remonstrances; and rushing with fury to the charge, filled up the ditch, broke down the rampart, and dispersed themselves through the tents to recruit their exhausted strength, and to enjoy the rich harvest of their labours. But the prudent Sapor had watched the moment of victory. His army, of which the greater part, securely posted on the heights, had been spectators of the action, advanced in silence, and under the shadow of the night; and his Persian archers, guided by the illumination of the camp, poured a shower of arrows on a disarmed and licentious crowd. The sincerity of history⁶¹ declares that the Romans were vanquished with a dreadful slaughter, and that the flying remnant of the legions was exposed to the most intolerable hardships. Even the tenderness of panegyric, confessing that the glory of the emperor was sullied by the disobedience of his soldiers, chuses to draw a veil over the circumstances of this melancholy retreat. Yet one of those venal orators, so jealous of the fame of Constantius, relates with amazing coolness, an act of such incredible cruelty, as, in the judgment of posterity, must imprint a far deeper stain on the honour of the Imperial name. The son of Sapor, the heir of his crown, had been made a captive in the Persian camp. The unhappy youth, who might have excited the compassion of the most savage enemy, was scourged, tortured, and publicly executed by the inhuman Romans⁶².

61 *Acerrimâ nocturnâ concertatione pugnatum est, nostrorum copiis ingenti strage confossis.* Ammian. xviii. 5. See likewise Eutropius, x. 10. and S. Rufus, c. 27.

62 Libanius, Orat. iii. p. 133. with Julian. Orat. i. p. 24. and Spanheim's Commentary, p. 179.

Whatever advantages might attend the arms of Sapor in the field, though nine repeated victories diffused among the nations the fame of his valour and conduct, he could not hope to succeed in the execution of his designs, while the fortified towns of Mesopotamia, and, above all, the strong and ancient city of Nisibis, remained in the possession of the Romans. In the space of twelve years, Nisibis, which, since the time of Lucullus, had been deservedly esteemed the bulwark of the east, sustained three memorable sieges against the power of Sapor, and the disappointed monarch, after urging his attacks above sixty, eighty, and an hundred days, was thrice repulsed with loss and ignominy⁶³. This large and populous city was situate about two days journey from the Tigris, in the midst of a pleasant and fertile plain at the foot of mount Masius. A treble inclosure of brick walls was defended by a deep ditch⁶⁴; and the intrepid assistance of Count Lucilianus, and his garrison, was seconded by the desperate courage of the people. The citizens of Nisibis were animated by the exhortations of their bishop⁶⁵, inured to arms by the presence of danger, and convinced of the intentions of Sapor to plant a Persian colony in their room, and to lead them away, into distant and barbarous captivity. The event of the two former sieges elated their confidence; and exasperated the haughty spirit of the Great King, who advanced a third time towards Nisibis, at the head of the united forces of Persia and India. The ordinary machines invented to batter or

A. D. 338.
345. 350.

63 See Julian. Orat. i. p. 27. Orat. ii. p. 62, &c. with the Commentary of Spanheim (p. 183....202), who illustrates the circumstances, and ascertains the time of the three sieges of Nisibis. Their dates are likewise examined by Tillemont (*Hist. des Empereurs*, tom. iv. p. 668. 671. 674.) Something is added from Zosimus, l. iii. p. 151. and the *Alexandrine Chronicle*, p. 290.

64 Sallust. Fragment. lxxxiv. edit. Brosses, and Plutarch in Lucull. tom. iii. p. 184. Nisibis is now reduced to one hundred and fifty houses; the marshy lands produce rice, and the fertile meadows, as far as Mosul and the Tigris, are covered with the ruins of towns and villages. See Niebuhr, *Voyages*, tom. ii. p. 300 .. 309.

65 The miracles which Theodoret (l. ii. c. 39.) ascribes to St. James, bishop of Edessa, were at least performed in a worthy cause, the defence of his country. He appeared on the walls under the figure of the Roman emperor, and sent an army of gnats to sting the trunks of the elephants, and to discomfit the host of the new Senacherib.

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undermine the walls, were rendered ineffectual by the superior skill of the Romans; and many days had vainly elapsed, when Sapor embraced a resolution, worthy of an eastern monarch, who believed that the elements themselves were subject to his power. At the stated season of the melting of the snows in Armenia, the river Mygdonius, which divides the plain and the city of Nisibis, forms, like the Nile⁶⁶, an inundation over the adjacent country. By the labour of the Persians, the course of the river was stopt below the town, and the waters were confined on every side by solid mounds of earth. On this artificial lake, a fleet of armed vessels filled with soldiers, and with engines which discharged stones of five hundred pounds weight, advanced in order of battle, and engaged, almost upon a level, the troops which defended the ramparts. The irresistible force of the waters was alternately fatal to the contending parties, till at length a portion of the walls, unable to sustain the accumulated pressure, gave way at once, and exposed an ample breach of one hundred and fifty feet. The Persians were instantly driven to the assault, and the fate of Nisibis depended on the event of the day. The heavy-armed cavalry, who led the van of a deep column, were embarrassed in the mud, and great numbers were drowned in the unseen holes which had been filled by the rushing waters. The elephants, made furious by their wounds, increased the disorder, and trampled down thousands of the Persian archers. The Great King, who, from an exalted throne, beheld the misfortunes of his arms, sounded, with reluctant indignation, the signal of the retreat, and suspended for some hours the prosecution of the attack. But the vigilant citizens improved the opportunity of the night; and the return of day discovered a new wall of six feet in height, rising every moment to fill up the interval of the breach. Notwithstanding the dis-

⁶⁶ Julian. Orat. i. p. 27. Though Niebuhr (tom. ii. p. 307.) allows a very considerable swell to the Mygdonius, over which he saw a bridge of twelve arches; it is difficult, however, to understand this parallel of a trifling rivulet with a mighty river. There are many circumstances obscure, and almost unintelligible, in the description of these stupendous water-works.

appointment of his hopes, and the loss of more than twenty thousand men, Sapor still pressed the reduction of Nisibis, with an obstinate firmness, which could have yielded only to the necessity of defending the eastern provinces of Persia against a formidable invasion of the Massagetæ⁶⁷. Alarmed by this intelligence, he hastily relinquished the siege, and marched with rapid diligence from the banks of the Tigris to those of the Oxus. The danger and difficulties of the Scythian war engaged him soon afterwards to conclude, or at least to observe, a truce with the Roman emperor, which was equally grateful to both princes; as Constantius himself, after the deaths of his two brothers, was involved, by the revolutions of the west, in a civil contest, which required, and seemed to exceed, the most vigorous exertion of his undivided strength.

After the partition of the empire, three years had scarcely elapsed before the sons of Constantine seemed impatient to convince mankind that they were incapable of contenting themselves with the dominions which they were unqualified to govern. The eldest of those princes soon complained, that he was defrauded of his just proportion of the spoils of their murdered kinsmen; and though he might yield to the superior guilt and merit of Constantius, he exacted from Constans the cession of the African provinces, as an equivalent for the rich countries of Macedonia and Greece, which his brother had acquired by the death of Dalmatius. The want of sincerity, which Constantine experienced in a tedious and fruitless negotiation, exasperated the fierceness of his temper; and he eagerly listened to those favourites who suggested to him that his honour, as well as interest, was concerned in the prosecution of the quarrel. At the head of a tumultuary band, suited for rapine rather than for conquest, he suddenly broke into the dominions of Constans, by the way of the Julian Alps, and the country

Civil war,
and death
of Con-
stantine,
A. D. 340,
March.

⁶⁷ We are obliged to Zonaras (tom. ii. l. xiii. p. 11.) for this invasion of the Massagetæ, which is perfectly consistent with the general series of events, to which we are darkly led by the broken history of Ammianus.

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round Aquileia felt the first effects of his resentment. The measures of Constans, who then resided in Dacia, were directed with more prudence and ability. On the news of his brother's invasion, he detached a select and disciplined body of his Illyrian troops, proposing to follow them in person, with the remainder of his forces. But the conduct of his lieutenants soon terminated the unnatural contest. By the artful appearances of flight, Constantine was betrayed into an ambuscade, which had been concealed in a wood, where the rash youth, with a few attendants, was surprised, surrounded, and slain. His body, after it had been found in the obscure stream of the Alsa, obtained the honours of an Imperial sepulchre; but his provinces transferred their allegiance to the conqueror, who, refusing to admit his elder brother Constantius to any share in these new acquisitions, maintained the undisputed possession of more than two-thirds of the Roman empire⁶⁸.

Murder of
Constans,
A. D. 330,
February.

The fate of Constans himself was delayed about ten years longer, and the revenge of his brother's death was reserved for the more ignoble hand of a domestic traitor. The pernicious tendency of the system introduced by Constantine, was displayed in the feeble administration of his sons; who, by their vices and weakness, soon lost the esteem and affections of their people. The pride assumed by Constans, from the unmerited success of his arms, was rendered more contemptible by his want of abilities and application. His fond partiality towards some German captives, distinguished only by the charms of youth, was an object of scandal to the people⁶⁹, and Magnentius, an ambitious soldier, who was himself of

68 The causes and the events of this civil war are related with much perplexity and contradiction. I have chiefly followed Zonaras, and the younger Victor. The monody (ad calcem Eutrop. edit. Havercamp.) pronounced on the death of Constantine, might have been very instructive; but prudence and false taste engaged the orator to involve himself in vague declamation.

69 Quaram (*gentium*) obsides pretio quesitos pueros venustiores, quod cultius habuerat, libidine hujusmodi arsisse *pro certo* habetur. Had not the depraved taste of Constans been publicly avowed, the elder Victor, who held a considerable office in his brother's reign, would not have asserted it in such positive terms.

Barbarian extraction, was encouraged by the public discontent to assert the honour of the Roman name⁷⁰. The chosen bands of Jovians and Herculians, who acknowledged Magnentius as their leader, maintained the most respectable and important station in the Imperial camp. The friendship of Marcellinus, count of the sacred largesses, supplied with a liberal hand the means of seduction. The soldiers were convinced by the most specious arguments, that the republic summoned them to break the bonds of hereditary servitude; and, by the choice of an active and vigilant prince, to reward the same virtues which had raised the ancestors of the degenerate Constans from a private condition to the throne of the world. As soon as the conspiracy was ripe for execution, Marcellinus, under the pretence of celebrating his son's birthday, gave a splendid entertainment to the *illustrious* and *honourable* persons of the court of Gaul, which then resided in the city of Autun. The intemperance of the feast was artfully protracted till a very late hour of the night; and the unsuspecting guests were tempted to indulge themselves in a dangerous and guilty freedom of conversation. On a sudden the doors were thrown open, and Magnentius, who had retired for a few moments, returned into the apartment, invested with the diadem and purple. The conspirators instantly saluted him with the titles of Augustus and Emperor. The surprise, the terror, the intoxication, the ambitious hopes, and the mutual ignorance of the rest of the assembly, prompted them to join their voices to the general acclamation.... The guards hastened to take the oath of fidelity; the gates of the town were shut; and before the dawn of day, Magnentius became master of the troops and treasure of the palace and city of Autun. By his secrecy and diligence he entertained some hopes of surprising

⁷⁰ Julian. Orat. i. and ii. Zosim. l. ii. p. 134. Victor in Epitome. There is reason to believe that Magnentius was born in one of those Barbarian Colonies which Constantius Chloris had established in Gaul (see this History, vol. i. p. 408). His behaviour may remind us of the patriot earl of Leicester, the famous Simon de Montfort, who could persuade the good people of England, that he, a Frenchman by birth, had taken arms to deliver them from foreign favourites.

the person of Constans, who was pursuing in the adjacent forest his favourite amusement of hunting, or perhaps some pleasures of a more private and criminal nature. The rapid progress of fame allowed him, however, an instant for flight, though the desertion of his soldiers and subjects deprived him of the power of resistance. Before he could reach a sea-port in Spain, where he intended to embark, he was overtaken near Helena,⁷¹ at the foot of the Pyrenees, by a party of light cavalry, whose chief, regardless of the sanctity of a temple, executed his commission by the murder of the son of Constantine.⁷²

Magnentius and Vetranio assume the purple, A. D. 350, March 1.

As soon as the death of Constans had decided this easy but important revolution, the example of the court of Autun was imitated by the provinces of the west. The authority of Magnentius was acknowledged through the whole extent of the two great præfectures of Gaul and Italy; and the usurper prepared, by every act of oppression, to collect a treasure, which might discharge the obligation of an immense donative, and supply the expenses of a civil war. The martial countries of Illyricum, from the Danube to the extremity of Greece, had long obeyed the government of Vetranio, an aged general, beloved for the simplicity of his manners, and who had acquired some reputation by his experience and services in war.⁷³ Attached by habit, by duty, and by gratitude, to the house of Constantine, he immediately gave the strongest assurances to the only surviving son of his late master, that he would expose, with unshaken fidelity, his person and his troops, to inflict a just revenge on the traitors of Gaul. But

⁷¹ This ancient city had once flourished under the name of Illiberis (Pomponius Mela. ii. 5). The munificence of Constantine gave it new splendor, and his mother's name. Helena (it is still called *Llne*) became the seat of a bishop, who long afterwards transferred his residence to Perpignan, the capital of modern Roussillon. See d'Anville *Notice de l'Ancienne Gaule*, p. 380. Longueue *Description de la France*, p. 223. and the *Marca Hispanica*, l. i. c. 2.

⁷² Zosimus, l. ii. p. 119, 120. Zonaras, tom. ii. l. xiii. p. 13. and the *Abbreviators*.

⁷³ Eusebius (x. 10.) describes Vetranio with more temper, and probably with more truth, than either of the two Victors. Vetranio was born of obscure parents in the wildest parts of Mæsia; and so much had his education been neglected, that, after his elevation, he studied the alphabet.

the legions of Vetricio were seduced rather than provoked by the example of rebellion; their leader soon betrayed a want of firmness, or a want of sincerity; and his ambition derived a specious pretence from the approbation of the princess Constantina. That cruel and aspiring woman, who had obtained from the great Constantine her father the rank of *Augusta*, placed the diadem with her own hands on the head of the Illyrian general; and seemed to expect from his victory, the accomplishment of those unbounded hopes, of which she had been disappointed by the death of her husband Hannibalianus. Perhaps it was without the consent of Constantina, that the new emperor formed a necessary, though dishonourable, alliance with the usurper of the west, whose purple was so recently stained with her brother's blood.⁷⁴

The intelligence of these important events, which so deeply affected the honour and safety of the Imperial house, recalled the arms of Constantius from the inglorious prosecution of the Persian war. He recommended the care of the East to his lieutenants, and afterwards to his cousin Gallus, whom he raised from a prison to a throne; and marched towards Europe, with a mind agitated by the conflict of hope and fear, of grief and indignation. On his arrival at Heraclea in Thrace, the emperor gave audience to the ambassadors of Magnentius and Vetricio. The first author of the conspiracy, Marcellinus, who in some measure had bestowed the purple on his new master, boldly accepted this dangerous commission; and his three colleagues were selected from the illustrious personages of the state and army. These deputies were instructed to soothe the resentment, and to alarm the fears, of Constantius. They were empowered to offer him the friendship and alliance of the western princes, to cement their union by a double marriage; of Constantius with the daughter of Magnentius, and of Magnentius himself with the ambitious Constantina; and

Constantius refuses to treat
A. D. 350.

⁷⁴ The doubtful, fluctuating conduct of Vetricio is described by Julian in his first oration, and accurately explained by Spanheim, who discusses the situation and behaviour of Constantina.

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to acknowledge in the treaty the pre-eminence of rank, which might justly be claimed by the emperor of the east. Should pride and mistaken piety urge him to refuse these equitable conditions, the ambassadors were ordered to expatiate on the inevitable ruin which must attend his rashness, if he ventured to provoke the sovereigns of the west to exert their superior strength; and to employ against him that valour, those abilities, and those legions, to which the house of Constantine had been indebted for so many triumphs. Such propositions and such arguments appeared to deserve the most serious attention; the answer of Constantius was deferred till the next day; and as he had reflected on the importance of justifying a civil war in the opinion of the people, he thus addressed his council, who listened with real or affected credulity: "Last night," said he, "after I retired to rest, the shade of the great Constantine, embracing the corpse of my murdered brother, rose before my eyes; his well-known voice awakened me to revenge, forbade me to despair of the republic; and assured me of the success and immortal glory which would crown the justice of my arms." The authority of such a vision, or rather of the prince who alleged it, silenced every doubt and excluded all negotiation. The ignominious terms of peace were rejected with disdain. One of the ambassadors of the tyrant was dismissed with the haughty answer of Constantius; his colleagues, as unworthy of the privileges of the law of nations, were put in irons; and the contending powers prepared to wage an implacable war⁷⁵.

Deposes
Vetranio.
A. D. 350.
Dec. 25.

Such was the conduct, and such perhaps was the duty, of the brother of Constans towards the perfidious usurper of Gaul. The situation and character of Vetranio admitted of milder measures; and the policy of the eastern emperor was directed to disunite his antagonists, and to separate the forces of Illyricum from the cause of rebellion. It was an easy task to deceive the frankness and simplicity of Vetranio, who, fluctuating some time

⁷⁵ See Peter the Patrician, in the *Excerpta Legationum*, p. 27.

between the opposite views of honour and interest, displayed to the world the insincerity of his temper, and was insensibly engaged in the snares of an artful negotiation. Constantius acknowledged him as a legitimate and equal colleague in the empire, on condition that he would renounce his disgraceful alliance with Magnentius, and appoint a place of interview on the frontiers of their respective provinces ; where they might pledge their friendship by mutual vows of fidelity, and regulate by common consent the future operations of the civil war. In consequence of this agreement, Vetranio advanced to the city of Sardica⁷⁶, at the head of twenty thousand horse, and of a more numerous body of infantry ; a power so far superior to the forces of Constantius, that the Illyrian emperor appeared to command the life and fortunes of his rival, who, depending on the success of his private negotiations, had seduced the troops, and undermined the throne of Vetranio. The chiefs, who had secretly embraced the party of Constantius, prepared in his favour a public spectacle, calculated to discover and inflame the passions of the multitude⁷⁷. The united armies were commanded to assemble in a large plain near the city. In the centre, according to the rules of ancient discipline, a military tribunal, or rather scaffold, was erected, from whence the emperors were accustomed, on solemn and important occasions, to harangue the troops. The well-ordered ranks of Romans and Barbarians, with drawn swords, or with erected spears, the squadrons of cavalry, and the cohorts of infantry, distinguished by the variety of their arms and ensigns, formed an immense circle round the tribunal ; and the attentive silence which they preserved was sometimes interrupted by loud bursts of clamour or of applause. In the presence of this formi-

⁷⁶ Zonaras, tom. ii. l. xiii. p. 16. The position of Sardica, near the modern city of Sophia, appears better suited to this interview than the situation of either Naissus or Sirmium, where it is placed by Jerom, Socrates, and Sozomen.

⁷⁷ See the two first orations of Julian, particularly p. 31. ; and Zosimus, l. ii. p. 122. The distinct narrative of the historian serves to illustrate the diffuse, but vague, descriptions of the orator.

dable assembly, the two emperors were called upon to explain the situation of public affairs: the precedence of rank was yielded to the royal birth of Constantius; and though he was indifferently skilled in the arts of rhetoric, he acquitted himself, under these difficult circumstances, with firmness, dexterity, and eloquence. The first part of his oration seemed to be pointed only against the tyrant of Gaul; but while he tragically lamented the cruel murder of Constans, he insinuated, that none except a brother, could claim a right to the succession of his brother. He displayed, with some complacency, the glories of his Imperial race; and recalled to the memory of the troops, the valour, the triumphs, the liberality of the great Constantine, to whose sons they had engaged their allegiance by an oath of fidelity, which the ingratitude of his most favoured servants had tempted them to violate. The officers who surrounded the tribunal, and were instructed to act their parts in this extraordinary scene, confessed the irresistible power of reason and eloquence, by saluting the emperor Constantius as their lawful sovereign. The contagion of loyalty and repentance was communicated from rank to rank; till the plain of Sardica resounded with the universal acclamation of "Away with these upstart usurpers! Long life and victory to the son of Constantine! Under his banners alone we will fight and conquer." The shout of thousands, their menacing gestures, the fierce clashing of their arms, astonished and subdued the courage of Vetricio, who stood amidst the defection of his followers, in anxious and silent suspense. Instead of employing the last refuge of generous despair, he tamely submitted to his fate; and taking the diadem from his head, in the view of both armies, fell prostrate at the feet of his conqueror. Constantius used his victory with prudence and moderation; and raising from the ground the aged suppliant, whom he affected to style by the endearing name of Father, he gave him his hand to descend from the throne. The city of Prusa was assigned for the exile or retirement of the abdicated monarch, who lived six years in the enjoyment of ease and affluence. He often expressed

his grateful sense of the goodness of Constantius, and, with a very amiable simplicity, advised his benefactor to resign the sceptre of the world, and to seek for content (where alone it could be found) in the peaceful obscurity of a private condition⁷⁸.

The behaviour of Constantius on this memorable occasion was celebrated with some appearance of justice; and his courtiers compared the studied orations which a Pericles or a Demosthenes addressed to the populace of Athens, with the victorious eloquence which had persuaded an armed multitude to desert and depose the object of their partial choice.⁷⁹ The approaching contest with Magnentius was of a more serious and bloody kind. The tyrant advanced by rapid marches to encounter Constantius, at the head of a numerous army, composed of Gauls and Spaniards, of Franks and Saxons; of those provincials who supplied the strength of the legions, and of those barbarians who were dreaded as the most formidable enemies of the republic. The fertile plains⁸⁰ of the Lower Pannonia, between the Drave, the Save, and the Danube, presented a spacious theatre; and the operations of the civil war were protracted during the summer months by the skill or timidity of the combatants.⁸¹ Constantius had declared his intention of deciding the quarrel in the

Makes war
against
Magnen-
tius.
A. D. 351,

78 The younger Victor assigns to his exile the emphatical appellation of "Voluptarium otium." Socrates (l. ii. c. 28.) is the voucher for the correspondence with the emperor, which would seem to prove, that Vetrano was, indeed, prope ad stultitiam simplicissimus.

79 Eum Constantius facundiæ vi dejectum Imperio in privatum otium removit. Quæ gloria post natum Imperium soli processit eloquio clementiæque, &c. Aurelius Victor. Julian, and Themistius (Orat. iii. and iv.), adorn this exploit with all the artificial and gaudy colouring of their rhetoric.

80 Busbequius (p. 112.) traversed the Lower Hungary and Slavonia at a time when they were reduced almost to a desert, by the reciprocal hostilities of the Turks and Christians. Yet he mentions with admiration the unconquerable fertility of the soil; and observes that the height of the grass was sufficient to conceal a loaded waggon from his sight. See likewise Browne's Travels, in Harris's Collection, vol. ii. p. 762, &c.

81 Zosimus gives a very large account of the war, and the negotiation (l. ii. p. 123....130). But as he neither shews himself a soldier nor a politician, his narrative must be weighed with attention, and received with caution.

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fields of Cibalis, a name that would animate his troops by the remembrance of the victory which, on the same auspicious ground, had been obtained by the arms of his father Constantine. Yet, by the impregnable fortifications with which the emperor encompassed his camp, he appeared to decline, rather than to invite, a general engagement. It was the object of Magnentius to tempt or to compel his adversary to relinquish this advantageous position; and he employed, with that view, the various marches, evolutions, and stratagems, which the knowledge of the art of war could suggest to an experienced officer. He carried by assault the important town of Siscia; made an attack on the city of Sirmium, which lay in the rear of the Imperial camp; attempted to force a passage over the Save into the eastern provinces of Illyricum; and cut in pieces a numerous detachment, which he had allured into the narrow passes of Adarne. During the greater part of the summer, the tyrant of Gaul shewed himself master of the field. The troops of Constantius were harassed and dispirited; his reputation declined in the eye of the world; and his pride condescended to solicit a treaty of peace, which would have resigned to the assassin of Constans the sovereignty of the provinces beyond the Alps. These offers were enforced by the eloquence of Philip, the Imperial ambassador; and the council as well as the army of Magnentius were disposed to accept them. But the haughty usurper, careless of the remonstrances of his friends, gave orders that Philip should be detained as a captive, or at least as a hostage; while he dispatched an officer to reproach Constantius with the weakness of his reign, and to insult him by the promise of a pardon, if he would instantly abdicate the purple. "That he should confide in the justice of his cause, and the protection of an avenging Deity," was the only answer which honour permitted the emperor to return. But he was so sensible of the difficulties of his situation, that he no longer dared to retaliate the indignity which had been offered to his representative. The negociation of Philip was not, however, ineffectual; since he determined Sylvanus the Frank, a general of merit and reputation, to desert with a consider-

able body of cavalry, a few days before the battle of Mursa.

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Battle of
Mursa,
A. D. 351.
Sept. 28.

The city of Mursa, or Essek, celebrated in modern times for a bridge of boats five miles in length over the river Drave, and the adjacent morasses⁸², has been always considered as a place of importance in the wars of Hungary. Magnentius directing his march towards Mursa, set fire to the gates, and, by a sudden assault, had almost scaled the walls of the town. The vigilance of the garrison extinguished the flames; the approach of Constantius left him no time to continue the operations of the siege; and the emperor soon removed the only obstacle that could embarrass his motions, by forcing a body of troops which had taken post in an adjoining amphitheatre. The field of battle round Mursa was a naked and level plain: on this ground the army of Constantius formed, with the Drave on their right; while their left, either from the nature of their disposition, or from the superiority of their cavalry, extended far beyond the right flank of Magnentius⁸³. The troops on both sides remained under arms in anxious expectation during the greatest part of the morning; and the son of Constantine, after animating his soldiers by an eloquent speech, retired into a church at some distance from the field of battle, and committed to his generals the conduct of this decisive day⁸⁴. They deserved his confidence by the valour and military skill which they exerted. They wisely began the action upon the left; and advancing their whole wing of cavalry in an oblique line, they suddenly wheeled it on the right flank

82 This remarkable bridge, which is flanked with towers, and supported on large wooden piles, was constructed, A. D. 1566, by Sultan Soliman, to facilitate the march of his armies into Hungary. See Browne's Travels, and Busching's System of Geography, vol. ii. p. 90.

83 This position, and the subsequent evolutions, are clearly, though concisely, described by Julian, *Orat.* i. p. 36.

84 Sulpicius Severus, l. ii. p. 405. The emperor passed the day in prayer with Valens, the Arian bishop of Mursa, who gained his confidence by announcing the success of the battle. M. de Tillemont (*Hist. des Empereurs*, tom. iv. p. 1110.) very properly remarks the silence of Julian with regard to the personal prowess of Constantius in the battle of Mursa. The silence of flattery is sometimes equal to the most positive and authentic evidence.

of the enemy, which was unprepared to resist the impetuosity of their charge. But the Romans of the West soon rallied, by the habits of discipline; and the Barbarians of Germany supported the renown of their national bravery. The engagement soon became general; was maintained with various and singular turns of fortune; and scarcely ended with the darkness of the night. The signal victory which Constantius obtained is attributed to the arms of his cavalry. His cuirassiers are described as so many massy statues of steel, glittering with their scaly armour, and breaking with their ponderous lances the firm array of the Gallic legions. As soon as the legions gave way, the lighter and more active squadrons of the second line rode sword in hand into the intervals, and completed the disorder. In the mean while, the huge bodies of the Germans were exposed almost naked to the dexterity of the oriental archers; and whole troops of those barbarians were urged by anguish and despair to precipitate themselves into the broad and rapid stream of the Drave⁸⁵. The number of the slain was computed at fifty-four thousand men, and the slaughter of the conquerors was more considerable than that of the vanquished⁸⁶; a circumstance which proves the obstinacy of the contest, and justifies the observation of an ancient writer, that the forces of the empire were consumed in the fatal battle of Mursa, by the loss of a veteran army, sufficient to defend the frontiers, or to add new triumphs to the glory of Rome⁸⁷. Notwithstanding the invectives of a

⁸⁵ Julian, *Orat.* i. p. 36, 37; and *Orat.* ii. p. 59, 60. Zonaras, tom. ii. l. xiii. p. 17. Zosimus, l. ii. p. 130... 133. The last of these celebrates the dexterity of the archer Menelaus, who could discharge three arrows at the same time; an advantage which, according to his apprehension of military affairs, materially contributed to the victory of Constantius.

⁸⁶ According to Zonaras, Constantius, out of 80,000 men, lost 30,000; and Magnentius lost 24,000 out of 36,000. The other articles of this account seem probable and authentic, but the numbers of the tyrant's army must have been mistaken, either by the author or his transcribers. Magnentius had collected the whole force of the West, Romans and Barbarians, into one formidable body, which cannot fairly be estimated at less than 100,000 men. Julian, *Orat.* i. p. 34, 35.

⁸⁷ *Ingentes R. I. vires cū dimicatione consumptæ sunt, ad quælibet bella externa idoneæ, quæ multum triumphorum possent securitatisque conferre.* Eutropius, x. 13. The younger Victor expresses himself to the same effect.

servile orator, there is not the least reason to believe that the tyrant deserted his own standard in the beginning of the engagement. He seems to have displayed the virtues of a general and of a soldier till the day was irrecoverably lost, and his camp in the possession of the enemy. Magnentius then consulted his safety, and throwing away the Imperial ornaments, escaped with some difficulty from the pursuit of the light horse, who incessantly followed his rapid flight from the banks of the Drave to the foot of the Julian Alps⁸⁸.

The approach of winter supplied the indolence of Constantius with specious reasons for deferring the prosecution of the war till the ensuing spring. Magnentius had fixed his residence in the city of Aquileia, and shewed a seeming resolution to dispute the passage of the mountains and morasses which fortified the confines of the Venetian province. The surprisal of a castle in the Alps by the secret march of the Imperialists, could scarcely have determined him to relinquish the possession of Italy, if the inclinations of the people had supported the cause of their tyrant⁸⁹. But the memory of the cruelties exercised by his ministers, after the unsuccessful revolt of Nepotian, had left a deep impression of horror and resentment on the minds of the Romans. That rash youth, the son of the princess Eutropia, and the nephew of Constantine, had seen with indignation the sceptre of the West usurped by a perfidious barbarian. Arming a desperate troop of slaves and gladiators, he overpowered the feeble guard of the domestic tranquillity of Rome, received the homage of the senate, and assuming the title of Augustus, precariously reigned during a tumult of twenty-eight days. The march of some regular

Conquest
of Italy,
A. D. 352.

88 On this occasion, we must prefer the unsuspected testimony of Zosimus and Zónaras to the flattering assertions of Julian. The younger Victor paints the character of Magnentius in a singular light: "*Sermonis acer, animi tumidi, et immodicè timidus; artifex tamen ad occultandam audaciæ specie formidinem.*" Is it most likely that in the battle of Mursa his behaviour was governed by nature or by art? I should incline for the latter.

89 Julian, *Orat* i. p. 38, 59. In that place, however, as well as in *Oration* ii. p. 97, he insinuates the general disposition of the senate, the people, and the soldiers of Italy, towards the party of the emperor.

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forces put an end to his ambitious hopes: the rebellion was extinguished in the blood of Nepotian, of his mother Eutropia, and of his adherents: and the proscription was extended to all who had contracted a fatal alliance with the name and family of Constantine⁹⁰. But as soon as Constantius, after the battle of Mursa, became master of the sea-coast of Dalmatia, a band of noble exiles, who had ventured to equip a fleet in some harbour of the Hadriatic, sought protection and revenge in his victorious camp. By their secret intelligence with their countrymen, Rome and the Italian cities were persuaded to display the banners of Constantius on their walls. The grateful veterans, enriched by the liberality of the father, signalized their gratitude and loyalty to the son. The cavalry, the legions, and the auxiliaries of Italy, renewed their oath of allegiance to Constantius; and the usurper, alarmed by the general desertion was compelled, with the remains of his faithful troops, to retire beyond the Alps into the provinces of Gaul. The detachments, however, which were ordered either to press or to intercept the flight of Magnentius, conducted themselves with the usual imprudence of success; and allowed him, in the plains of Pavia, an opportunity of turning on his pursuers, and of gratifying his despair by the carnage of a useless victory⁹¹.

Last defeat
and death
of Mag-
nentius,
A. D. 353.
August 10.

The pride of Magnentius was reduced, by repeated misfortunes, to sue, and to sue in vain, for peace. He first dispatched a senator, in whose abilities he confided, and afterwards several bishops, whose holy character might obtain a more favourable audience, with the offer of resigning the purple, and the promise of devoting the remainder of his life to the service of the emperor. But Constantius, though he granted fair terms of pardon and

90 The elder Victor describes in a pathetic manner the miserable condition of Rome: "*Cujus stolidum ingenium adeo P. R. patribusque exitio fuit, uti passim domus, fora, viae, templaque, cruore, cadaveribusque opplerentur bustorum modo.*" Athanasius (tom. i. p. 677.) deplors the fate of several illustrious victims, and Julian (Orat. ii. p. 58.) execrates the cruelty of Marcellinus, the implacable enemy of the house of Constantine.

91 Zosim. l. ii. p. 133. Victor in Epitome. The panegyrists of Constantius with their usual candour, forget to mention this accidental defeat.

reconciliation to all who abandoned the standard of rebellion⁹², avowed his inflexible resolution to inflict a just punishment on the crimes of an assassin, whom he prepared to overwhelm on every side by the effort of his victorious arms. An Imperial fleet acquired the easy possession of Africa and Spain, confirmed the wavering faith of the Moorish nations, and landed a considerable force, which passed the Pyrenees, and advanced towards Lyons, the last and fatal station of Magnentius⁹³. The temper of the tyrant, which was never inclined to clemency, was urged by distress to exercise every act of oppression which could extort an immediate supply from the cities of Gaul⁹⁴. Their patience was at length exhausted; and Treves, the seat of Prætorian government, gave the signal of revolt, by shutting her gates against Decentius, who had been raised by his brother to the rank either of Cæsar or of Augustus⁹⁵. From Treves, Decentius was obliged to retire to Sens, where he was soon surrounded by an army of Germans, whom the pernicious arts of Constantius had introduced into the civil dissensions of Rome⁹⁶. In the mean time the Imperial troops forced the passages of the Cottian Alps, and in the bloody combat of Mount Seleucus irrevocably fixed the title of Rebels on the party of Magnentius⁹⁷. He was unable to bring another army into the field; the fidelity of his guards was cor-

92 Zonaras, tom. ii. l. xiii. p. 17. Julian, in several places of the two orations, expiates on the clemency of Constantius to the rebels.

93 Zosim. l. ii. p. 133. Julian, Orat. i. p. 40. ii. p. 74.

94 Ammian. xv. 6. Zosim. l. ii. p. 123. Julian, who (Orat. i. p. 40.) inveighs against the cruel effects of the tyrant's despair, mentions (Orat. i. p. 34.) the oppressive edicts which were dictated by his necessities, or by his avarice. His subjects were compelled to purchase the Imperial demesnes; a doubtful and dangerous species of property, which, in case of a revolution, might be imputed to them as a treasonable usurpation.

95 The medals of Magnentius celebrate the victories of the *two* Augusti, and of the Cæsar. The Cæsar was another brother, named Desiderius. See Tillemont, Hist. des Empereurs, tom. iv. p. 757.

96 Julian, Orat. i. p. 40. ii. p. 74. with Spanheim, p. 263. His Commentary illustrates the transactions of this civil war. Mons Seleuci was a small place in the Cottian Alps, a few miles distant from Vapincum, or Gap, an episcopal city of Dauphiné. See d'Anville Notice de la Gaule, p. 464; and Longuerue Description de la France, p. 327.

97 Zosimus, l. ii. p. 134. Liban. Orat. x. p. 268, 269. The latter most vehemently arraigns this cruel and selfish policy of Constantius.

rupted; and when he appeared in public to animate them by his exhortations, he was saluted with an unanimous shout of "Long live the emperor Constantius!" The tyrant, who perceived that they were preparing to deserve pardon and rewards by the sacrifice of the most obnoxious criminal, prevented their design by falling on his sword⁹⁸; a death more easy and more honourable than he could hope to obtain from the hands of an enemy, whose revenge would have been coloured with the specious pretence of justice and fraternal piety. The example of suicide was imitated by Decentius, who strangled himself on the news of his brother's death. The author of the conspiracy, Marcellinus, had long since disappeared in the battle of Mursa⁹⁹, and the public tranquillity was confirmed by the execution of the surviving leaders of a guilty and unsuccessful faction. A severe inquisition was extended over all who, either from choice or from compulsion, had been involved in the cause of rebellion. Paul, surnamed Catena, from his superior skill in the judicial exercise of tyranny, was sent to explore the latent remains of the conspiracy in the remote province of Britain. The honest indignation expressed by Martin, vice præfect of the island, was interpreted as an evidence of his own guilt; and the governor was urged to the necessity of turning against his breast the sword with which he had been provoked to wound the Imperial minister. The most innocent subjects of the West were exposed to exile and confiscation, to death and torture; and as the timid are always cruel, the mind of Constantius was inaccessible to mercy.¹⁰⁰

98 Julian, *Orat.* i. p. 40. Zosimus, l. ii. p. 134. Socrates, l. ii. c. 32. Sozomen, l. iv. c. 7. The younger Victor describes his death with some horrid circumstances: *Transflesso latere, ut erat vasti corporis, vulnere naribusque et ore cruore effundens, exspiravit.* If we can give credit to Zonaras, the tyrant, before he expired, had the pleasure of murdering with his own hands his mother and his brother Desiderius.

99 Julian (*Orat.* i. p. 58, 59.) seems at a loss to determine, whether he inflicted on himself the punishment of his crimes, whether he was drowned in the Drave, or whether he was carried by the avenging dæmons from the field of battle to his destined place of eternal tortures.

100 Ammian. xiv. 5. xxi. 16.

CHAP. XIX.

*Constantius sole Emperor....Elevation and Death of Gallus.
....Danger and Elevation of Julian....Sarmatian and
Persian Wars....Victories of Julian in Gaul.*

THE divided provinces of the empire were again united by the victory of Constantius; but as that feeble prince was destitute of personal merit, either in peace or war; as he feared his generals, and distrusted his ministers; the triumph of his arms served only to establish the reign of the *eunuchs* over the Roman world. Those unhappy beings, the ancient production of Oriental jealousy and despotism¹, were introduced into Greece and Rome by the contagion of Asiatic luxury². Their progress was rapid; and the eunuchs, who, in the time of Augustus, had been abhorred, as the monstrous retinue of an Egyptian queen³, were gradually admitted into the families of matrons, of senators, and of the emperors themselves⁴. Restrained by the severe edicts of Domitian and Nerva⁵, cherished by the pride of Diocletian, re-

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Power of
the eu-
nuchs.

1 Ammianus (l. xiv. c. 6.) imputes the first practice of castration to the cruel ingenuity of Semiramis, who is supposed to have reigned above nineteen hundred years before Christ. The use of eunuchs is of high antiquity, both in Asia and Egypt. They are mentioned in the law of Moses, Deuteron. xxiii. 1. See Goguet, *Origines des Loix*, &c. Part. i. l. i. c. 3.

2 Eunuchum dixi velle te;

Quia solæ utuntur his reginæ.....

Terent. *Eunuch.* act i. scene 2.

This play is translated from Menander, and the original must have appeared soon after the eastern conquests of Alexander.

3 Miles . . spadonibus

Servire rugosis potest.

Horat. *Carm.* v. 9. and Dacier ad loc.

By the word *spado*, the Romans very forcibly expressed their abhorrence of this mutilated condition. The Greek appellation of eunuchs, which insensibly prevailed, had a milder sound, and a more ambiguous sense.

4 We need only mention Posides, a freedman and eunuch of Claudius, in whose favour the emperor prostituted some of the most honourable rewards of military valour. See Sueton. in *Claudius*, c. 28. Posides employed a great part of his wealth in building.

Ut *Spado* vincebat Capitelia nostra

Posides.

Juvenal. *Sat.* xiv.

5 *Castrari mares veruit.* Sueton. in *Domitian.* c. 7. See Dion. *Cassius*, l. lxxvii. p. 1107. l. lxxviii. p. 1119.

duced to an humble station by the prudence of Constantine⁶, they multiplied in the palaces of his degenerate sons, and insensibly acquired the knowledge, and at length the direction, of the secret councils of Constantius. The aversion and contempt which mankind has so uniformly entertained for that imperfect species, appears to have degraded their character, and to have rendered them almost as incapable as they were supposed to be, of conceiving any generous sentiment or of performing any worthy action⁷. But the eunuchs were skilled in the arts of flattery and intrigue; and they alternately governed the mind of Constantius by his fears, his indolence, and his vanity⁸. Whilst he viewed in a deceitful mirror the fair appearance of public prosperity, he supinely permitted them to intercept the complaints of the injured provinces, to accumulate immense treasures by the sale of justice and of honours; to disgrace the most important dignities, by the promotion of those who had purchased at their hands the powers of oppression⁹, and to gratify their resentment against the

6 There is a passage in the Augustan History, p. 137, in which Lampadius, whilst he praises Alexander Severus and Constantine for restraining the tyranny of the eunuchs, deploras the mischiefs which they occasioned in other reigns. *Huc accedit quod eunuchos nec in conciliis nec in ministeriis habuit; qui soli principes perdunt, dum eos more gentium aut regum Persarum volunt vivere; qui a populo etiam amicissimum semovent; qui internuntii sunt, aliud quàm respondetur referentes; claudentes principem suum, et agentes ante omnia ne quid sciat.*

7 Xenophon (Cypœdia, l. viii. p. 540.) has stated the specious reasons which engaged Cyrus to entrust his person to the guard of eunuchs. He had observed in animals, that although the practice of castration might tame their ungovernable fierceness, it did not diminish their strength or spirit; and he persuaded himself, that those who were separated from the rest of human kind, would be more firmly attached to the person of their benefactor. But a long experience has contradicted the judgment of Cyrus. Some particular instances may occur of eunuchs distinguished by their fidelity, their valour, and their abilities; but if we examine the general history of Persia, India, and China, we shall find that the power of the eunuchs has uniformly marked the decline and fall of every dynasty.

8 See Ammianus Marcellinus, l. xxi. c. 16. l. xxii. c. 4. The whole tenor of his impartial history serves to justify the invectives of Mamertinus, of Libanius, and of Julian himself, who have insulted the vices of the court of Constantius.

9 Aurelius Victor censures the negligence of his sovereign in chusing the governors of the provinces, and the generals of the army, and concludes his history with a very bold observation, as it is much more dangerous under a feeble reign to attack the ministers than the master himself. “*Uti verum absolvam brevi, ut Imperatore ipso clarius ita apparitorum plerisque magis atrox nihil.*”

few independent spirits, who arrogantly refused to solicit the protection of slaves. Of these slaves the most distinguished was the chamberlain Eusebius, who ruled the monarch and the palace with such absolute sway, that Constantius, according to the sarcasm of an impartial historian, possessed some credit with this haughty favourite¹⁰. By his artful suggestions, the emperor was persuaded to subscribe the condemnation of the unfortunate Gallus, and to add a new crime to the long list of unnatural murders which pollute the honour of the house of Constantine.

When the two nephews of Constantine, Gallus and Julian, were saved from the fury of the soldiers, the former was about twelve, and the latter about six years of age; and, as the eldest was thought to be of a sickly constitution, they obtained with the less difficulty a precarious and dependent life, from the affected pity of Constantius, who was sensible that the execution of these helpless orphans would have been esteemed, by all mankind, an act of the most deliberate cruelty¹¹. Different cities of Ionia and Bithynia were assigned for the places of their exile and education; but, as soon as their growing years excited the jealousy of the emperor, he judged it more prudent to secure those unhappy youths in the strong castle of Macellum, near Cæsarea. The treatment which they experienced during a six years confinement, was partly such as they could hope from a careful guardian, and partly such as they might dread from a suspicious tyrant¹². Their prison was an ancient palace, the residence of the kings of Cappadocia; the situation was pleasant, the buildings stately, the inclosure spacious. They

Education
of Gallus
and Julian.

10 Apud quem (si verè dici debeat) multum Constantius potuit. Ammian. l. xviii. c. 4.

11 Gregory Nazianzen (Orat. iii. p. 90.) reproaches the apostate with his ingratitude towards Mark, bishop of Arethusa, who had contributed to save his life; and we learn, though from a less respectable authority (Tillemont, Hist. des Empereurs, tom. iv. p. 916), that Julian was concealed in the sanctuary of a church.

12 The most authentic account of the education and adventures of Julian, is contained in the epistle or manifesto which he himself addressed to the senate and people of Athens. Libanius (Orat. Parentalis), on the side of the Pagans, and Socrates (l. iii. c. 1), on that of the Christians, had preserved several interesting circumstances.

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Gallus declared
Cæsar,
A. D. 351,
March 5.

Cruelty
and impru-
dence of
Gallus.

pursued their studies, and practised their exercises, under the tuition of the most skillful masters; and the numerous household appointed to attend, or rather to guard, the nephews of Constantine, was not unworthy of the dignity of their birth. But they could not disguise to themselves that they were deprived of fortune, of freedom, and of safety; secluded from the society of all whom they could trust or esteem, and condemned to pass their melancholy hours in the company of slaves, devoted to the commands of a tyrant, who had already injured them beyond the hope of reconciliation. At length, however, the emergencies of the state compelled the emperor, or rather his eunuchs, to invest Gallus, in the twenty-fifth year of his age, with the title of Cæsar, and to cement this political connection by his marriage with the princess Constantina. After a formal interview, in which the two princes mutually engaged their faith never to undertake any thing to the prejudice of each other, they repaired without delay to their respective stations. Constantius continued his march towards the West, and Gallus fixed his residence at Antioch, from whence, with a delegated authority, he administered the five great dioceses of the eastern præfecture¹³. In this fortunate change, the new Cæsar was not unmindful of his brother Julian, who obtained the honours of his rank, the appearances of liberty, and the restitution of an ample patrimony¹⁴.

The writers the most indulgent to the memory of Gallus, and even Julian himself, though he wished to cast a veil over the frailties of his brother, are obliged to confess that the Cæsar was incapable of reigning. Transported from a prison to a throne, he possessed neither genius nor application, nor docility to compensate for the

13 For the promotion of Gallus, see Idatius, Zosimus, and the two Victors. According to Philostorgius (l. iv. c. 1), Theophilus, an Arian bishop, was the witness, and, as it were, the guarantee, of this solemn engagement. He supposed that character with generous firmness; but M. de Tillemont (*Hist. des Empereurs*, tom. iv. p. 1120.) thinks it very improbable that an heretic should have possessed such virtue.

14 Julian was at first permitted to pursue his studies at Constantinople, but the reputation which he acquired soon excited the jealousy of Constantius; and the young prince was advised to withdraw himself to the less conspicuous scenes of Bithynia and Ionia.

want of knowledge and experience. A temper naturally morose and violent, instead of being corrected, was soured by solitude and adversity; the remembrance of what he had endured, disposed him to retaliation rather than to sympathy; and the ungoverned sallies of his rage were often fatal to those who approached his person, or were subject to his power.¹⁵ Constantina, his wife, is described, not as a woman, but as one of the infernal furies tormented with an insatiate thirst of human blood.¹⁶ Instead of employing her influence to insinuate the mild counsels of prudence and humanity, she exasperated the fierce passions of her husband; and as she retained the vanity, though she had renounced the gentleness of her sex, a pearl necklace was esteemed an equivalent price for the murder of an innocent and virtuous nobleman.¹⁷ The cruelty of Gallus was sometimes displayed in the undissembled violence of popular or military executions; and was sometimes disguised by the abuse of law, and the forms of judicial proceedings. The private houses of Antioch, and the places of public resort, were besieged by spies and informers; and the Cæsar himself, concealed in a plebeian habit, very frequently condescended to assume that odious character. Every apartment of the palace was adorned with the instruments of death and torture, and a general consternation was diffused through the capital of Syria. The Prince of the East, as if he had been conscious how much he had to fear, and how little he deserved to reign, selected for the objects of his resentment, the provincials accused of some imaginary

15 See Julian ad S. P. Q. A. p. 271. Jerom. in Chron. Aurelius Victor, Euprepius, x. 14. I shall copy the words of Eutropius, who wrote his abridgment about fifteen years after the death of Gallus, when there was no longer any motive either to flatter or to depreciate his character. "Multis incivilibus gestis Gallus Cæsar . . . vir naturâ ferox et ad tyrannidem pronior, si suo jure imperare licuisset."

16 Megæra quidem mortalis, inflammatrix sævientis assidua, humani crucris avida, &c. Ammian. l. xiv. c. 1. The sincerity of Ammianus would not suffer him to misrepresent facts or characters, but his love of *ambitious* ornaments frequently betrayed him into an unnatural vehemence of expression.

17 His name was Clematius of Alexandria, and his only crime was a refusal to gratify the desires of his mother-in-law; who solicited his death, because she had been disappointed of his love. Ammian. l. xiv. c. 1.

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treason, and his own courtiers, whom with more reason he suspected of incensing, by their secret correspondence, the timid and suspicious mind of Constantius. But he forgot that he was depriving himself of his only support, the affection of the people; whilst he furnished the malice of his enemies with the arms of truth, and afforded the emperor the fairest pretence of exacting the forfeit of his purple, and of his life.¹⁸

Massacre
of the Im-
perial mi-
nisters,
A. D. 354.

As long as the civil war suspended the fate of the Roman world, Constantius dissembled his knowledge of the weak and cruel administration to which his choice had subjected the East; and the discovery of some assassins, secretly dispatched to Antioch by the tyrant of Gaul, was employed to convince the public, that the emperor and the Cæsar were united by the same interest, and pursued by the same enemies.¹⁹ But when the victory was decided in favour of Constantius, his dependent colleague became less useful and less formidable. Every circumstance of his conduct was severely and suspiciously examined, and it was privately resolved, either to deprive Gallus of the purple, or at least to remove him from the indolent luxury of Asia to the hardships and dangers of a German war. The death of Theophilus, consular of the province of Syria, who in a time of scarcity had been massacred by the people of Antioch, with the connivance, and almost at the instigation, of Gallus, was justly resented, not only as an act of wanton cruelty, but as a dangerous insult on the supreme majesty of Constantius. Two ministers of illustrious rank, Domitian, the Oriental præfect, and Montius, quæstor of the palace, were empowered by a special commission to visit and reform the state of the East. They were instructed to behave towards Gallus with moderation and respect, and, by the gentlest arts

18 See in Ammianus (l. xiv. c. 1. 7.) a very ample detail of the cruelties of Gallus. His brother Julian (p. 272) insinuates, that a secret conspiracy had been formed against him; and Zosimus names (l. ii. p. 135) the persons engaged in it; a minister of considerable rank, and two obscure agents, who were resolved to make their fortune.

19 Zonaras, l. xiii. tom. ii. p. 17, 18. The assassins had seduced a great number of legionaries; but their designs were discovered and revealed by an old woman in whose cottage they lodged.

of persuasion, to engage him to comply with the invitation of his brother and colleague. The rashness of the præfect disappointed these prudent measures, and hastened his own ruin, as well as that of his enemy. On his arrival at Antioch, Domitian passed disdainfully before the gates of the palace, and alleging a slight pretence of indisposition, continued several days in sullen retirement, to prepare an inflammatory memorial, which he transmitted to the Imperial court. Yielding at length to the pressing solicitations of Gallus, the præfect condescended to take his seat in council; but his first step was to signify a concise and haughty mandate, importing that the Cæsar should immediately repair to Italy, and threatening that he himself would punish his delay or hesitation, by suspending the usual allowance of his household. The nephew and daughter of Constantine, who could ill brook the insolence of a subject, expressed their resentment by instantly delivering Domitian to the custody of a guard. The quarrel still admitted of some terms of accommodation. They were rendered impracticable by the imprudent behaviour of Montius, a statesman, whose art and experience were frequently betrayed by the levity of his disposition.²⁰ The quæstor reproached Gallus in haughty language, that a prince, who was scarcely authorised to remove a municipal magistrate, should presume to imprison a Prætorian præfect; convoked a meeting of the civil and military officers; and required them, in the name of their sovereign, to defend the person and dignity of his representatives. By this rash declaration of war, the impatient temper of Gallus was provoked to embrace the most desperate counsels. He ordered his guards to stand to their arms, assembled the populace of Antioch, and recommended to their zeal the care of his safety and revenge. His commands were too fatally obeyed. They rudely seized the præfect and the quæstor, and tying their

²⁰ In the present text of Ammianus, we read, *Asper*, quidem, sed ad *lenitatem* propensior; which forms a sentence of contradictory nonsense. With the aid of an old manuscript, Valesius has rectified the first of these corruptions, and we perceive a ray of light in the substitution of the word *safer*. If we venture to change *lenitatem* into *levitatem*, this alteration of a single letter will render the whole passage clear and consistent.

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Dangerous
situation of
Gallus.

legs together with ropes, they dragged them through the streets of the city, inflicted a thousand insults, and a thousand wounds on these unhappy victims, and at last precipitated their mangled and lifeless bodies into the stream of the Orontes.²¹

After such a deed, whatever might have been the designs of Gallus, it was only in a field of battle that he could assert his innocence with any hope of success. But the mind of that prince was formed of an equal mixture of violence and weakness. Instead of assuming the title of Augustus, instead of employing in his defence the troops and treasures of the East, he suffered himself to be deceived by the affected tranquillity of Constantius, who, leaving him the vain pageantry of a court, imperceptibly recalled the veteran legions from the provinces of Asia. But as it still appeared dangerous to arrest Gallus in his capital, the slow and safer arts of dissimulation were practised with success. The frequent and pressing epistles of Constantius were filled with professions of confidence and friendship; exhorting the Cæsar to discharge the duties of his high station, to relieve his colleague from a part of the public cares, and to assist the West by his presence, his counsels, and his arms. After so many reciprocal injuries, Gallus had reason to fear and to distrust. But he had neglected the opportunities of flight and of resistance; he was seduced by the flattering assurances of the tribune Scudilo, who, under the semblance of a rough soldier, disguised the most artful insinuation; and he depended on the credit of his wife Constantina, till the unseasonable death of that princess completed the ruin in which he had been involved by her impetuous passions.²²

His disgrace and
death,
A. D. 354,
December.

After a long delay, the reluctant Cæsar set forwards on his journey to the Imperial court. From Antioch to

21 Instead of being obliged to collect scattered and imperfect hints from various sources, we now enter into the full stream of the history of Ammianus, and need only refer to the seventh and ninth chapters of his fourteenth book. Philostorgius, however (l. iii. c. 28), though partial to Gallus, should not be entirely overlooked.

22 She had preceded her husband; but died of a fever on the road, at a little place in Bithynia, called Cœnum Gallicanum.

Hadrianople, he traversed the wide extent of his dominions with a numerous and stately train; and as he laboured to conceal his apprehensions from the world, and perhaps from himself, he entertained the people of Constantinople with an exhibition of the games of the circus..... The progress of the journey might, however, have warned him of the impending danger. In all the principal cities he was met by ministers of confidence, commissioned to seize the offices of government, to observe his motions, and to prevent the hasty sallies of his despair. The persons dispatched to secure the provinces which he left behind, passed him with cold salutations, or affected disdain; and the troops, whose station lay along the public road, were studiously removed on his approach, lest they might be tempted to offer their swords for the service of a civil war.²³ After Gallus had been permitted to repose himself a few days at Hadrianople, he received a mandate, expressed in the most haughty and absolute style, that his splendid retinue should halt in that city, while the Cæsar himself, with only ten post-carriages, should hasten to the Imperial residence at Milan. In this rapid journey, the profound respect which was due to the brother and colleague of Constantius, was insensibly changed into rude familiarity; and Gallus, who discovered in the countenances of the attendants that they already considered themselves as his guards, and might soon be employed as his executioners, began to accuse his fatal rashness, and to recollect with terror and remorse the conduct by which he had provoked his fate. The dissimulation which had hitherto been preserved, was laid aside at Petovio in Pannonia. He was conducted to a palace in the suburbs, where the general Barbatio, with a select band of soldiers, who could neither be moved by pity, nor corrupted by rewards, expected the arrival of his illustrious victim. In

23 The Thebæan legions, which were then quartered at Hadrianople, sent a deputation to Gallus, with a tender of their services. Ammian. l. xiv. c. 11. The Notitia (s. 6. 20. 38. edit. Labb.) mentions three several legions which bore the name of Thebæan. The zeal of M. de Voltaire, to destroy a despicable though celebrated legend, has tempted him on the slightest grounds to deny the existence of a Thebæan legion in the Roman armies. See *Ouvres de Voltaire*, tom. xv. p. 414. quarto edition.

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the close of the evening he was arrested, ignominiously stripped of the ensigns of Cæsar, and hurried away to Pola in Istria, a sequestered prison, which had been so recently polluted with royal blood. The horror which he felt was soon increased by the appearance of his implacable enemy the eunuch Eusebius, who, with the assistance of a notary and a tribune, proceeded to interrogate him concerning the administration of the East. The Cæsar sunk under the weight of shame and guilt, confessed all the criminal actions, and all the treasonable designs with which he was charged; and by imputing them to the advice of his wife, exasperated the indignation of Constantius, who reviewed with partial prejudice the minutes of the examination. The emperor was easily convinced, that his own safety was incompatible with the life of his cousin: the sentence of death was signed, dispatched, and executed; and the nephew of Constantine, with his hands tied behind his back, was beheaded in prison like the vilest malefactor.²⁴ Those who are inclined to palliate the cruelties of Constantius, assert that he soon relented, and endeavoured to recal the bloody mandate; but that the second messenger entrusted with the reprieve, was detained by the eunuchs, who dreaded the unforgiving temper of Gallus, and were desirous of reuniting to *their* empire the wealthy provinces of the East.²⁵

The danger and escape of Julian.

Besides the reigning emperor, Julian alone survived, of all the numerous posterity of Constantius Chlorus..... The misfortune of his royal birth involved him in the disgrace of Gallus. From his retirement in the happy country of Ionia, he was conveyed under a strong guard to the court of Milan; where he languished above seven months, in the continual apprehension of suffering the same ignominious death, which was daily inflicted, almost before

24 See the complete narrative of the journey and death of Gallus in Ammianus, l. xiv. c. 11. Julian complains that his brother was put to death without a trial; attempts to justify, or at least to excuse, the cruel revenge which he had inflicted on his enemies; but seems at last to acknowledge that he might justly have been deprived of the purple

25 Philostorgius, l. iv. c. 1. Zonaras, l. xiii. tom. ii. p. 19. But the former was partial towards an Arian monarch, and the latter transcribed, without choice or criticism, whatever he found in the writings of the ancients.

his eyes, on the friends and adherents of his persecuted family. His looks, his gestures, his silence, were scrutinized with malignant curiosity, and he was perpetually assaulted by enemies, whom he had never offended, and by arts to which he was a stranger.²⁶ But in the school of adversity, Julian insensibly acquired the virtues of firmness and discretion. He defended his honour, as well as his life, against the ensnaring subtleties of the eunuchs, who endeavoured to extort some declaration of his sentiments: and whilst he cautiously suppressed his grief and resentment, he nobly disdained to flatter the tyrant, by any seeming approbation of his brother's murder. Julian most devoutly ascribes his miraculous deliverance to the protection of the Gods, who had exempted his innocence from the sentence of destruction pronounced by their justice against the impious house of Constantine.²⁷ As the most effectual instrument of their providence, he gratefully acknowledges the steady and generous friendship of the empress Eusebia,²⁸ a woman of beauty and merit, who, by the ascendant which she had gained over the mind of her husband, counterbalanced, in some measure, the powerful conspiracy of the eunuchs. By the intercession of his patroness, Julian was admitted into the Imperial presence; he pleaded his cause with a decent freedom, he was heard with favour; and, notwithstanding the efforts of his enemies, who urged the danger of sparing an avenger of the blood of Gallus, the milder sentiments of Eusebia prevailed in the council. But the effects of a second interview were dreaded by the eunuchs;

26 See Ammianus Marcellin. l. xv. c. 1. 3. 8. Julian himself, in his epistle to the Athenians, draws a very lively and just picture of his own danger, and of his sentiments. He shews, however, a tendency to exaggerate his sufferings, by insinuating, though in obscure terms, that they lasted above a year; a period which cannot be reconciled with the truth of chronology.

27 Julian has worked the crimes and misfortunes of the family of Constantine into an allegorical fable, which is happily conceived and agreeably related. It forms the conclusion of the seventh Oration, from whence it has been detached and translated by the Abbé de la Bleterie. *Vie de Jovien*, tom. ii. p. 385....408.

28 She was a native of Thessalonica in Macedonia, of a noble family, and the daughter as well as sister of consuls. Her marriage with the emperor may be placed in the year 352. In a divided age, the historians of all parties agree in her praises. See their testimonies collected by Tillemont, *Hist. des Empereurs*, tom. iv. p. 750....754.

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He is sent
to Athens,
A. D. 355,
May.

and Julian was advised to withdraw for a while into the neighbourhood of Milan, till the emperor thought proper to assign the city of Athens for the place of his honourable exile. As he had discovered, from his earliest youth, a propensity, or rather passion, for the language, the manners, the learning, and the religion of the Greeks, he obeyed with pleasure an order so agreeable to his wishes..... Far from the tumult of arms and the treachery of courts, he spent six months amidst the groves of the academy, in a free intercourse with the philosophers of the age, who studied to cultivate the genius, to encourage the vanity, and to inflame the devotion of their royal pupil. Their labours were not unsuccessful; and Julian inviolably preserved for Athens that tender regard, which seldom fails to arise in a liberal mind, from the recollection of the place where it has discovered and exercised its growing powers. The gentleness and affability of manners, which his temper suggested and his situation imposed, insensibly engaged the affections of the strangers, as well as citizens, with whom he conversed. Some of his fellow-students might perhaps examine his behaviour with an eye of prejudice and aversion; but Julian established, in the school of Athens, a general prepossession in favour of his virtues and talents, which was soon diffused over the Roman world.²⁹

Recalled to
Milan,

Whilst his hours were passed in studious retirement, the empress, resolute to atchieve the generous design which she had undertaken, was not unmindful of the care of his fortune. The death of the late Cæsar had left Constantius invested with the sole command, and oppressed by the accumulated weight of a mighty empire. Before the wounds of civil discord could be healed, the provinces of Gaul were overwhelmed by a deluge of Barbarians.

²⁹ Libanius and Gregory Nazianzen have exhausted the arts as well as the powers of their eloquence, to represent Julian as the first of heroes, or the worst of tyrants. Gregory was his fellow-student at Athens; and the symptoms which he so tragically describes, of the future wickedness of the apostate, amount only to some bodily imperfections, and to some peculiarities in his speech and manner. He protests, however, that he *then* foresaw and foretold the calamities of the church and state (Greg. Nazianzen, Orat. iv. p. 121, 122).

The Sarmatians no longer respected the barrier of the Danube. The impunity of rapine had increased the boldness and numbers of the wild Isaurians: those robbers descended from their craggy mountains to ravage the adjacent country, and had even presumed, though without success, to besiege the important city of Seleucia, which was defended by a garrison of three Roman legions. Above all, the Persian monarch, elated by victory, again threatened the peace of Asia, and the presence of the emperor was indispensably required, both in the West, and in the East. For the first time, Constantius sincerely acknowledged, that his single strength was unequal to such an extent of care and of dominion.³⁰ Insensible to the voice of flattery, which assured him that his all-powerful virtue, and celestial fortune, would still continue to triumph over every obstacle, he listened with complacency to the advice of Eusebia, which gratified his indolence, without offending his suspicious pride. As she perceived that the remembrance of Gallus dwelt on the emperor's mind, she artfully turned his attention to the opposite characters of the two brothers, which from their infancy had been compared to those of Domitian and of Titus.³¹ She accustomed her husband to consider Julian as a youth of a mild unambitious disposition, whose allegiance and gratitude might be secured by the gift of the purple and who was qualified to fill, with honour, a subordinate station, without aspiring to dispute the commands, or to shade the glories, of his sovereign and benefactor. After an obstinate, though secret struggle, the opposition of the favourite eunuchs submitted to the ascendancy of the empress; and it was resolved that Julian, after celebrating his nuptials with Helena, sister of Constantius, should be appointed, with the title of Cæsar, to reign over the countries beyond the Alps.³²

30 Succumbere tot necessitatibus tamque crebris unum se quod nunquam fecerat apertè demonstrans. Ammian. l. xv. c. 8. He then expresses, in their own words, the flattering assurances of the courtiers.

31 Tantum a temperatis moribus Juliani differens fratris quantum inter Vespasiani filios fuit, Domitianum et Titum. Ammian. l. xiv. c. 11. The circumstances and education of the two brothers were so nearly the same, as to afford a strong example of the innate difference of characters.

32 Ammianus, l. xv. c. 8. Zosimus, l. iii. p. 137, 138.



Although the order which recalled him to court was probably accompanied by some intimation of his approaching greatness, he appeals to the people of Athens to witness his tears of undissembled sorrow, when he was reluctantly torn away from his beloved retirement.³³ He trembled for his life, for his fame, and even for his virtue; and his sole confidence was derived from the persuasion, that Minerva inspired all his actions, and that he was protected by an invisible guard of angels, whom for that purpose she had borrowed from the Sun and Moon. He approached with horror the palace of Milan; nor could the ingenuous youth conceal his indignation, when he found himself accosted with false and servile respect by the assassins of his family. Eusebia, rejoicing in the success of her benevolent schemes, embraced him with the tenderness of a sister; and endeavoured, by the most soothing caresses, to dispel his terrors, and reconcile him to his fortune. But the ceremony of shaving his beard, and his awkward demeanour, when he first exchanged the cloak of a Greek philosopher for the military habit of a Roman prince, amused, during a few days, the levity of the Imperial court.³⁴

The emperors of the age of Constantine no longer deigned to consult with the senate in the choice of a colleague; but they were anxious that their nomination should be ratified by the consent of the army. On this solemn occasion, the guards, with the other troops whose stations were in the neighbourhood of Milan, appeared under arms; and Constantius ascended his lofty tribunal, holding by the hand his cousin Julian, who entered the same day into the twenty-fifth year of his age.³⁵ In a studied speech, conceived and delivered with dignity, the emperor represented the various dangers which threatened the pros-

33 Julian. *ad S. P. Q. A.* p. 275, 276. Libanius, *Orat.* x. p. 268. Julian did not yield till the Gods had signified their will by repeated visions and omens. His piety then forbade him to resist.

34 Julian himself relates (p. 274), with some humour, the circumstances of his own metamorphosis, his downcast looks, and his perplexity at being thus suddenly transported into a new world, where every object appeared strange and hostile.

35 See Ammian. *Marcellin.* l. xv. c. 8. Zosimus, l. iii. p. 139. Aurelius Victor. Victor Junior in *Epitoni.* Eutrop. x. 14.

perity of the republic, the necessity of naming a Cæsar for the administration of the West, and his own intention, if it was agreeable to their wishes, of rewarding with the honours of the purple, the promising virtues of the nephew of Constantine. The approbation of the soldiers was testified by a respectful murmur: they gazed on the manly countenance of Julian, and observed with pleasure, that the fire which sparkled in his eyes was tempered by a modest blush, on being thus exposed, for the first time, to the public view of mankind. As soon as the ceremony of his investiture had been performed, Constantius addressed him with the tone of authority, which his superior age and station permitted him to assume; and exhorting the new Cæsar to deserve, by heroic deeds, that sacred and immortal name, the emperor gave his colleague the strongest assurances of a friendship which should never be impaired by time, nor interrupted by their separation into the most distant climates. As soon as the speech was ended, the troops, as a token of applause, clashed their shields against their knees;³⁶ while the officers who surrounded the tribunal expressed, with decent reserve, their sense of the merits of the representative of Constantius.

The two princes returned to the palace in the same chariot; and during the slow procession, Julian repeated to himself a verse of his favourite Homer, which he might equally apply to his fortune and to his fears.³⁷ The four-and-twenty days which the Cæsar spent at Milan after his investiture, and the first months of his Gallic reign, were devoted to a splendid, but severe captivity, nor could the acquisition of honour compensate for the loss of freedom.³⁸ His steps were watched, his correspon-

and declar-
ed Cæsar,
A.D. 355,
Nov. 6.

36 *Militares omnes horrendo fragore scuta genibus illidentes; quod est prosperitatis indicium plenum; nam contra cum hastis clypei feriuntur, iræ documentum est et doloris.* Ammianus adds, with a nice distinction, eumque ut potiori reverentia servaretur, nec supra modum laudabant nec infra quam decebat.

37 *Ελλάξει πορφύρεος θάνατος, και μοιρα κραταιη.* The word *purpure*, which Homer had used as a vague but common epithet for death, was applied by Julian to express, very aptly, the nature and object of his own apprehensions.

38 He represents, in the most pathetic terms (p. 277), the distress of

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Fatal end
of Sylva-
nus,

dence was intercepted: and he was obliged, by prudence, to decline the visits of his most intimate friends. Of his former domestics, four only were permitted to attend him; two pages, his physician, and his librarian; the last of whom was employed in the care of a valuable collection of books, the gift of the empress, who studied the inclinations as well as the interest of her friend. In the room of these faithful servants, an household was formed, such indeed as became the dignity of a Cæsar: but it was filled with a crowd of slaves, destitute, and perhaps incapable of any attachment for their new master, to whom, for the most part, they were either unknown or suspected. His want of experience might require the assistance of a wise counsel; but the minute instructions which regulated the service of his table, and the distribution of his hours, were adapted to a youth still under the discipline of his præceptors, rather than to the situation of a prince entrusted with the conduct of an important war. If he aspired to deserve the esteem of his subjects, he was checked by the fear of displeasing his sovereign; and even the fruits of his marriage-bed were blasted by the jealous artifices of Eusebia³⁹ herself, who, on this occasion alone, seems to have been unmindful of the tenderness of her sex, and the generosity of her character. The memory of his father and of his brothers reminded Julian of his own danger, and his apprehensions were increased by the recent and unworthy fate of Sylvanus. In the summer

his new situation. The provision for his table was however so elegant and sumptuous, that the young philosopher rejected it with disdain. *Quum legeret libellum assiduè, quem Constantius ut privignum ad studia mittens manû suâ conscripserat, præciter disponens quid in convivio Cæsaris impendi deberet, Phasianum, et vulvum et sumen exigi vœvit et inferri.* Ammian. Marcellin. l. xvi. c. 5.

39 If we recollect that Constantine, the father of Helena, died above eighteen years before in a mature old age, it will appear probable, that the daughter, though a virgin, could not be very young at the time of her marriage. She was soon afterwards delivered of a son, who died immediately, *quòd obstetrix corrupta mercede, mox natum præscito plusquam convenerat umbilico necavit.* She accompanied the emperor and empress in their journey to Rome, and the latter, *quæsivum venenum bibere per fraudem illexit, ut quòlescunque concepisset, immaturum abjiceret partum.* Ammian. l. xvi. c. 10. Our physicians will determine whether there exists such a poison. For my own part, I am inclined to hope that the public malignity imputed the effects of accident as the guilt of Eusebia.

which preceded his own elevation, that general had been chosen to deliver Gaul from the tyranny of the Barbarians; but Sylvanus soon discovered that he had left his most dangerous enemies in the Imperial court. A dexterous informer, countenanced by several of the principal ministers, procured from him some commendatory letters; and erasing the whole of the contents, except the signature, filled up the vacant parchment with matters of high and treasonable import. By the industry and courage of his friends, the fraud was however detected, and in a great council of the civil and military officers, held in the presence of the emperor himself, the innocence of Sylvanus was publicly acknowledged. But the discovery came too late; the report of the calumny, and the hasty seizure of his estate, had already provoked the indignant chief to the rebellion of which he was so unjustly accused. He assumed the purple at his head-quarters of Cologne, and his active powers appeared to menace Italy with an invasion, and Milan with a siege. In this emergency, Ursicinus, a general of equal rank, regained, by an act of treachery, the favour which he had lost by his eminent services in the East. Exasperated, as he might speciously allege, by injuries of a similar nature; he hastened with a few followers to join the standard, and to betray the confidence, of his too credulous friend. After a reign of only twenty-eight days, Sylvanus was assassinated: the soldiers who, without any criminal intention, had blindly followed the example of their leader, immediately returned to their allegiance; and the flatterers of Constantius celebrated the wisdom and felicity of the monarch who had extinguished a civil war without the hazard of a battle.⁴⁰

The protection of the Rhætian frontier, and the persecution of the Catholic church, detained Constantius in Italy above eighteen months after the departure of Julian. Before the emperor returned into the East, he indulged his

Constantius visits Rome, A. D. 357, April 28.

⁴⁰ Ammianus (xv. 5.) was perfectly well informed of the conduct and fate of Sylvanus. He himself was one of the few followers who attended Ursicinus in his dangerous enterprise.

pride and curiosity in a visit to the ancient capital.⁴¹ He proceeded from Milan to Rome along the *Æmilian* and *Flaminian* ways; and as soon as he approached within forty miles of the city, the march of a prince who had never vanquished a foreign enemy, assumed the appearance of a triumphal procession. His splendid train was composed of all the ministers of luxury; but in a time of profound peace, he was encompassed by the glittering arms of the numerous squadrons of his guards and cuirassiers. Their streaming banners of silk, embossed with gold, and shaped in the form of dragons, waved round the person of the emperor. Constantius sat alone in a lofty car resplendent with gold and precious gems; and, except when he bowed his head to pass under the gates of the cities, he affected a stately demeanour of inflexible, and, as it might seem, of insensible gravity. The severe discipline of the Persian youth had been introduced by the eunuchs into the Imperial palace; and such were the habits of patience which they had inculcated, that, during a slow and sultry march, he was never seen to move his hand towards his face, or to turn his eyes either to the right or to the left. He was received by the magistrates and senate of Rome; and the emperor surveyed with attention, the civil honours of the republic, and the consular images of the noble families. The streets were lined with an innumerable multitude. Their repeated acclamations expressed their joy at beholding, after an absence of thirty-two years, the sacred person of their sovereign; and Constantius himself expressed, with some pleasantry, his affected surprise that the human race should thus suddenly be collected on the same spot. The son of Constantine was lodged in the ancient palace of Augustus: he presided in the senate, harangued the people from the tribunal which Cicero had so often ascended, assisted with unusual courtesy at the games of the Circus, and accepted the crowns of gold, as well as the panegyrics which had been

41 For the particulars of the visit of Constantius to Rome, see Ammianus, l. xvi. c. 10. We have only to add, that Themistius was appointed deputy from Constantinople, and that he composed his fourth oration for this ceremony.

prepared for the ceremony by the deputies of the principal cities. His short visit of thirty days was employed in viewing the monuments of art and power, which were scattered over the seven hills and the interjacent valleys. He admired the awful majesty of the Capitol, the vast extent of the baths of Caracalla and Diocletian, the severe simplicity of the Pantheon, the massy greatness of the amphitheatre of Titus, the elegant architecture of the theatre of Pompey and the Temple of Peace, and, above all, the stately structure of the Forum and column of Trajan; acknowledging, that the voice of fame, so prone to invent and to magnify, had made an inadequate report of the metropolis of the world. The traveller, who has contemplated the ruins of ancient Rome, may conceive some imperfect idea of the sentiments which they must have inspired when they reared their heads in the splendour of unsullied beauty.

The satisfaction which Constantius had received from this journey excited him to the generous emulation of bestowing on the Romans some memorial of his own gratitude and munificence. His first idea was to imitate the equestrian and colossal statue which he had seen in the Forum of Trajan; but when he had maturely weighed the difficulties of the execution,⁴² he chose rather to embellish the capital by the gift of an Egyptian obelisk. In a remote but polished age, which seems to have preceded the invention of alphabetical writing, a great number of these obelisks had been erected, in the cities of Thebes and Heliopolis, by the ancient sovereigns of Egypt, in a just confidence that the simplicity of their form, and the hardness of their substance, would resist the injuries of time and violence.⁴³ Several of these

A new
obelisk.

42 Hormisdas, a fugitive prince of Persia, observed to the emperor, that if he made such a horse, he must think of preparing a similar stable (the Forum of Trajan). Another saying of Hormisdas is recorded, "that one thing only had *displeased* him, to find that men died at Rome as well as "elsewhere." If we adopt this reading of the text of Ammianus (*displacuisse* instead of *placuisse*), we may consider it as a reproof of Roman vanity. The contrary sense would be that of a misanthrope.

43 When Germanicus visited the ancient monuments of Thebes, the eldest of the priests explained to him the meaning of these hieroglyphics. Tacit. Annal. ii. c. 60. But it seems probable, that before the useful inven-

extraordinary columns had been transported to Rome by Augustus and his successors, as the most durable monuments of their power and victory;⁴⁴ but there remained one obelisk, which, from its size or sanctity, escaped for a long time the rapacious vanity of the conquerors. It was designed by Constantine to adorn his new city;⁴⁵ and, after being removed by his order from the pedestal where it stood before the Temple of the Sun at Heliopolis, was floated down the Nile to Alexandria. The death of Constantine suspended the execution of his purpose, and this obelisk was destined by his son to the ancient capital of the empire. A vessel of uncommon strength and capaciousness was provided to convey this enormous weight of granite, at least an hundred and fifteen feet in length, from the banks of the Nile to those of the Tyber. The obelisk of Constantius was landed about three miles from the city, and elevated, by the efforts of art and labour, in the great Circus of Rome.⁴⁶

The departure of Constantius from Rome was hastened by the alarming intelligence of the distress and danger of the Illyrian provinces. The distractions of civil war, and the irreparable loss which the Roman legions had sustained in the battle of Mursa, exposed those countries, almost without defence, to the light cavalry of the Barbarians; and particularly to the inroads of the Quadi, a fierce and powerful nation, who seem to have exchanged the institutions of Germany for the arms and military arts of their Sarmatian allies.⁴⁷ The garrisons of the

tion of an alphabet, these natural or arbitrary signs were the common characters of the Egyptian nation. See Warburton's *Divine Legation of Moses*. vol. iii. p. 69....243.

44 See Plin. *Hist. Natur.* l. xxxvi. c. 14, 15.

45 Ammian. Marcellin. l. xvii. c. 4. He gives us a Greek interpretation of the hieroglyphics, and his commentator Lindenbrogius adds a Latin inscription, which, in twenty verses of the age of Constantius, contain a short history of the obelisk.

46 See Donat. *Roma Antiqua*, l. iii. c. 14. l. iv. c. 12. and the learned, though confused, Dissertation of Bargæus on Obelisks, inserted in the fourth volume of Grævius's *Roman Antiquities*, p. 1897....1936. This Dissertation is dedicated to Pope Sixtus V. who erected the obelisk of Constantius in the square before the patriarchal church of St. John Lateran.

47 The events of this Quadian and Sarmatian war are related by Ammianus, xvi. 10. xvii. 12, 13. xix. 11.

frontier were insufficient to check their progress ; and the indolent monarch was at length compelled to assemble, from the extremities of his dominions, the flower of the Palatine troops, to take the field in person, and to employ a whole campaign, with the preceding autumn and the ensuing spring, in the serious prosecution of the war. The emperor passed the Danube on a bridge of boats, cut in pieces all that encountered his march, penetrated into the heart of the country of the Quadi, and severely retaliated the calamities which they had inflicted on the Roman province. The dismayed Barbarians were soon reduced to sue for peace : they offered the restitution of his captive subjects, as an atonement for the past, and the noblest hostages as a pledge of their future conduct. The generous courtesy which was shewn to the first among their chieftains who implored the clemency of Constantius, encouraged the more timid, or the more obstinate, to imitate their example ; and the Imperial camp was crowded with the princes and ambassadors of the most distant tribes, who occupied the plains of the Lesser Poland, and who might have deemed themselves secure behind the lofty ridge of the Carpathian mountains. While Constantius gave laws to the Barbarians beyond the Danube, he distinguished with specious compassion the Sarmatian exiles, who had been expelled from their native country by the rebellion of their slaves, and who formed a very considerable accession to the power of the Quadi. The emperor, embracing a generous but artful system of policy, released the Sarmatians from the bands of this humiliating dependence, and restored them, by a separate treaty, to the dignity of a nation united under the government of a king, the friend and ally of the republic. He declared his resolution of asserting the justice of their cause, and of securing the peace of the provinces by the extirpation, or at least the banishment, of the Limigantes, whose manners were still infected with the vices of their servile origin. The execution of this design was attended with more difficulty than glory. The territory of the Limigantes was protected against the Romans by the Danube, against the hostile Barba-

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rians by the Teyss. The marshy lands which lay between those rivers, and were often covered by their inundations, formed an intricate wilderness pervious only to the inhabitants, who were acquainted with its secret paths and inaccessible fortresses. On the approach of Constantius, the Limigantes tried the efficacy of prayers, of fraud, and of arms; but he sternly rejected their supplications, defeated their rude stratagems, and repelled with skill and firmness the efforts of their irregular valour. One of their most warlike tribes, established in a small island towards the conflux of the Teyss and the Danube, consented to pass the river with the intention of surprising the emperor during the security of an amicable conference. They soon became the victims of the perfidy which they meditated. Encompassed on every side, trampled down by the cavalry, slaughtered by the swords of the legions, they disdained to ask for mercy; and with an undaunted countenance still grasped their weapons in the agonies of death. After this victory a considerable body of Romans was landed on the opposite banks of the Danube; the Taifalæ, a Gothic tribe engaged in the service of the empire, invaded the Limigantes on the side of the Teyss; and their former masters, the free Sarmatians, animated by hope and revenge, penetrated through the hilly country into the heart of their ancient possessions. A general conflagration revealed the huts of the Barbarians, which were seated in the depth of the wilderness; and the soldier fought with confidence on marshy ground, which it was dangerous for him to tread. In this extremity the bravest of the Limigantes were resolved to die in arms, rather than to yield: but the milder sentiment, enforced by the authority of their elders, at length prevailed; and the suppliant crowd, followed by their wives and children, repaired to the Imperial camp, to learn their fate from the mouth of the conqueror. After celebrating his own clemency, which was still inclined to pardon their repeated crimes, and to spare the remnant of a guilty nation, Constantius assigned for the place of their exile a remote country, where they might enjoy a safe and



honourable repose. The Limigantes obeyed with reluctance; but before they could reach, at least before they could occupy, their destined habitations, they returned to the banks of the Danube, exaggerating the hardships of their situation, and requesting, with fervent professions of fidelity, that the emperor would grant them an undisturbed settlement within the limits of the Roman provinces. Instead of consulting his own experience of their incurable perfidy, Constantius listened to his flatterers, who were ready to represent the honour and advantage of accepting a colony of soldiers, at a time when it was much easier to obtain the pecuniary contributions, than the military service of the subjects of the empire. The Limigantes were permitted to pass the Danube; and the emperor gave audience to the multitude in a large plain near the modern city of Buda. They surrounded the tribunal, and seemed to hear with respect an oration full of mildness and dignity; when one of the Barbarians, casting his shoe into the air, exclaimed with a loud voice, *Marha! Marha!* a word of defiance, which was received as the signal of the tumult. They rushed with fury to seize the person of the emperor; his royal throne and golden couch were pillaged by these rude hands; but the faithful defence of his guards, who died at his feet, allowed him a moment to mount a fleet horse, and to escape from the confusion. The disgrace which had been incurred by a treacherous surprise was soon retrieved by the numbers and discipline of the Romans; and the combat was only terminated by the extinction of the name and nation of the Limigantes. The free Sarmatians were reinstated in the possession of their ancient seats; and although Constantius distrusted the levity of their character, he entertained some hopes that a sense of gratitude might influence their future conduct. He had remarked the lofty stature and obsequious demeanor of Zizais, one of the noblest of their chiefs. He conferred on him the title of King; and Zizais proved that he was not unworthy to reign, by a sincere and lasting attachment to the interest of his benefactor, who, after this splendid

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The Per-
sian nego-
ciation,
A. D. 338.

success, received the name of *Sarmaticus* from the acclamations, of his victorious army.⁴⁸

While the Roman emperor and the Persian monarch, at the distance of three thousand miles, defended their extreme limits against the Barbarians of the Danube and of the Oxus, their intermediate frontier experienced the vicissitudes of a languid war, and a precarious truce. Two of the Eastern ministers of Constantius, the Prætorian præfect Musonian, whose abilities were disgraced by the want of truth and integrity, and Cassian duke of Mesopotamia, a hardy and veteran soldier, opened a secret negociation with the Satrap Tamsapor.⁴⁹ These overtures of peace, translated into the servile and flattering language of Asia, were transmitted to the camp of the Great King; who resolved to signify, by an ambassador, the terms which he was inclined to grant to the suppliant Romans. Narses, whom he invested with that character, was honourably received in his passage through Antioch and Constantinople: he reached Sirmium after a long journey, and, at his first audience, respectfully unfolded the silken veil which covered the haughty epistle of his sovereign. Sapor, King of Kings, and Brother of the Sun and Moon (such were the lofty titles affected by Oriental vanity), expressed his satisfaction that his brother, Constantius Cæsar, had been taught wisdom by adversity. As the lawful successor of Darius Hystaspes, Sapor asserted, that the river Strymon in Macedonia was the true and ancient boundary of his empire; declaring, however, that as an evidence of his moderation, he would content himself with the provinces of Armenia and Mesopotamia, which had been fraudulently extorted from his ancestors. He alleged, that, without the restitution of these disputed countries, it was impossible to establish any treaty on a solid and

48 Genti Sarmatarum magno decori considens apud eos regem dedit. Aurelius Victor. In a pompous oration pronounced by Constantius himself, he expatiates on his own exploits with much vanity, and some truth.

49 Ammian. xvi. 9.

permanent basis; and he arrogantly threatened, that if his ambassador returned in vain, he was prepared to take the field in the spring, and to support the justice of his cause by the strength of his invincible arms. Narses, who was endowed with the most polite and amiable manners, endeavoured, as far as was consistent with his duty, to soften the harshness of the message.⁵⁰ Both the style and substance were maturely weighed in the Imperial council, and he was dismissed with the following answer: "Constantius had a right to disclaim the officiousness of his ministers, who had acted without any specific orders from the throne: he was not, however, averse to an equal and honourable treaty; but it was highly indecent, as well as absurd, to propose to the sole and victorious emperor of the Roman world, the same conditions of peace which he had indignantly rejected at the time when his power was contracted within the narrow limits of the East: the chance of arms was uncertain; and Sapor should recollect, that if the Romans had sometimes been vanquished in battle, they had almost always been successful in the event of the war." A few days after the departure of Narses, three ambassadors were sent to the court of Sapor, who was already returned from the Scythian expedition to his ordinary residence of Ctesiphon. A count, a notary, and a sophist, had been selected for this important commission; and Constantius, who was secretly anxious for the conclusion of the peace, entertained some hopes that the dignity of the first of these ministers, the dexterity of the second, and the rhetoric of the third⁵¹, would persuade the Per-

⁵⁰ Ammianus (xvii. 5.) transcribes the haughty letter. Themistius (Orat. iv. p. 57. edit. Petav.) takes notice of the silk covering. Idatius and Zonaras mention the journey of the ambassador; and Peter the Patrician (in Excerpt. Legat. p. 28.) has informed us of his conciliating behaviour.

⁵¹ Ammianus, xvii. 5. and Valesius ad loc. The sophist or philosopher (in that age these words were almost synonymous), was Eustathius the Cappadocian, the disciple of Jamblicus, and the friend of St. Basil. Eunapius (in Vit. Aedesii, p. 44...47.) fondly attributes to this philosophic ambassador the glory of enchanting the Barbarian king by the persuasive charms of reason and eloquence. See Tillemont, Hist. des Empereurs, tom. iv. p. 828. 1132.

sian monarch to abate the rigour of his demands. But the progress of their negotiation was opposed and defeated by the hostile arts of Antoninus⁵², a Roman subject of Syria, who had fled from oppression, and was admitted into the councils of Sapor, and even to the royal table, where, according to the custom of the Persians, the most important business was frequently discussed.⁵³ The dexterous fugitive promoted his interest by the same conduct which gratified his revenge. He incessantly urged the ambition of his new master, to embrace the favourable opportunity when the bravest of the Palatine troops were employed with the emperor in a distant war on the Danube. He pressed Sapor to invade the exhausted and defenceless provinces of the East, with the numerous armies of Persia, now fortified by the alliance and accession of the fiercest Barbarians. The ambassadors of Rome retired without success, and a second embassy, of a still more honourable rank, was detained in strict confinement, and threatened either with death or exile.

Invasion of
Mesopotamia by
Sapor.
A. D. 359.

The military historian, ⁵⁴ who was himself dispatched to observe the army of the Persians, as they were preparing to construct a bridge of boats over the Tigris, beheld from an eminence the plain of Assyria, as far as the edge of the horizon, covered with men, with horses, and with arms. Sapor appeared in the front, conspicuous by the splendor of his purple. On his left hand, the place of honour among the Orientals, Grumbates, king of the Chionites, displayed the stern countenance of an aged and renowned warrior. The monarch had reserved a similar place on his right hand for the king of the Alba-

⁵² Ammian. xviii. 5, 6, 8. The decent and respectful behaviour of Antoninus towards the Roman general sets him in a very interesting light; and Ammianus himself speaks of the traitor with some compassion and esteem.

⁵³ This circumstance, as it is noticed by Ammianus, serves to prove the veracity of Herodotus (l. i. c. 133.), and the permanency of the Persian manners. In every age the Persians have been addicted to intemperance, and the wines of Shiraz have triumphed over the law of Mahomet. Brisson de Regno Pers. l. ii. p. 462..472. and Chardin Voyages en Perse, tom. iii. p. 90.

⁵⁴ Ammian. l. xviii. 6, 7, 8, 10.

nians, who led his independent tribes from the shores of the Caspian. The satraps and generals were distributed according to their several ranks, and the whole army, besides the numerous train of Oriental luxury, consisted of more than one hundred thousand effective men, inured to fatigue, and selected from the bravest nations of Asia. The Roman deserter, who in some measure guided the councils of Sapor, had prudently advised, that, instead of wasting the summer in tedious and difficult sieges, he should march directly to the Euphrates, and press forwards without delay to seize the feeble and wealthy metropolis of Syria. But the Persians were no sooner advanced into the plains of Mesopotamia, than they discovered that every precaution had been used which could retard their progress, or defeat their design. The inhabitants, with their cattle, were secured in places of strength, the green forage throughout the country was set on fire, the fords of the river were fortified by sharp stakes; military engines were planted on the opposite banks, and a seasonable swell of the waters of the Euphrates deterred the Barbarians from attempting the ordinary passage of the bridge of Thapsacus. Their skillful guide, changing his plan of operations, then conducted the army by a longer circuit, but through a fertile territory, towards the head of the Euphrates, where the infant river is reduced to a shallow and accessible stream. Sapor overlooked, with prudent disdain, the strength of Nisibis; but as he passed under the walls of Amida, he resolved to try whether the majesty of his presence would not awe the garrison into immediate submission. The sacrilegious insult of a random dart, which glanced against the royal tiara, convinced him of his error; and the indignant monarch listened with impatience to the advice of his ministers, who conjured him not to sacrifice the success of his ambition to the gratification of his resentment. The following day Grumbates advanced towards the gates with a select body of troops, and required the instant surrender of the city, as the only atonement which could be accepted for such an act of rashness and insolence. His proposals were answered by a general dis-

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charge, and his only son, a beautiful and valiant youth, was pierced through the heart by a javelin, shot from one of the balistæ. The funeral of the prince of the Chionites was celebrated according to the rites of his country; and the grief of his aged father was alleviated by the solemn promise of Sapor, that the guilty city of Amida should serve as a funeral pile to expiate the death, and to perpetuate the memory, of his son.

Siege of
Amida.

The ancient city of Amid or Amida,⁵⁵ which sometimes assumes the provincial appellation of Diarbekir⁵⁶, is advantageously situate in a fertile plain, watered by the natural and artificial channels of the Tigris, of which the least inconsiderable stream bends in a semicircular form round the eastern part of the city. The emperor Constantius had recently conferred on Amida the honour of his own name, and the additional fortifications of strong walls and lofty towers. It was provided with an arsenal of military engines, and the ordinary garrison had been reinforced to the amount of seven legions, when the place was invested by the arms of Sapor⁵⁷. His first and most sanguine hopes depended on the success of a general assault. To the several nations which followed his standard their respective posts were assigned; the south to the Vertæ, the north to the Albanians, the east to the Chionites, inflamed with grief and indignation; the west to the Segestans, the bravest of his warriors, who covered their front with a formidable line of Indian elephants.⁵⁸ The Persians, on every side, supported their efforts, and animated their

⁵⁵ For the description of Amida, see d'Herbelot, *Bibliothèque Orientale*, p. 103. *Histoire de Timur Bec*, par Cherefeddin Ali, l. iii. c. 41. Ahmed Arabsiades, tom. i. p. 331. c. 45. *Voyages de Tavernier*, tom. i. p. 301. *Voyages d'Otter*, tom. ii. p. 273. and *Voyages de Niebuhr*, tom. ii. p. 524. 528. The last of these travellers, a learned and accurate Dane, has given a plan of Amida, which illustrates the operations of the siege.

⁵⁶ Diarbekir, which is styled Amid, or Kara-Amid, in the public writings of the Turks, contains above 16,000 houses, and is the residence of a pasha with three raïs. The epithet of *Kara* is derived from the *blackness* of the stone which composes the strong and ancient wall of Amida.

⁵⁷ The operations of the siege of Amida are very minutely described by Ammianus (xix. 1. 9), who acted an honourable part in the defence, and escaped with difficulty when the city was stormed by the Persians.

⁵⁸ Of these four nations, the Albanians are too well known to require any description. The Segestans inhabited a large and level country, which still preserves their name, to the south of which Khorasan, and the west

courage; and the monarch himself, careless of his rank and safety, displayed in the prosecution of the siege, the ardor of a youthful soldier. After an obstinate combat, the Barbarians were repulsed; they incessantly returned to the charge; they were again driven back with a dreadful slaughter, and two rebel legions of Gauls, who had been banished into the East, signalized their undisciplined courage by a nocturnal sally into the heart of the Persian camp. In one of the fiercest of these repeated assaults, Amida was betrayed by the treachery of a deserter, who indicated to the Barbarians a secret and neglected staircase, scooped out of the rock that hangs over the stream of the Tigris. Seventy chosen archers of the royal guard ascended in silence to the third story of a lofty tower which commanded the precipice; they elevated on high the Persian banner, the signal of confidence to the assailants, and of dismay to the besieged; and if this devoted band could have maintained their post a few minutes longer, the reduction of the place might have been purchased by the sacrifice of their lives. After Sapor had tried, without success, the efficacy of force and of stratagem, he had recourse to the slower but more certain operations of a regular siege, in the conduct of which he was instructed by the skill of the Roman deserters. The trenches were opened at a convenient distance, and the troops destined for that service advanced under the portable cover of strong hurdles, to fill up the ditch, and undermine the foundations of the walls. Wooden towers were at the same time constructed, and moved forwards on wheels, till the soldiers, who were provided with every species of missile weapons, could engage almost on level ground with the troops who defended the rampart. Every mode of resistance which art could suggest, or courage could execute, was employed in the defence of Amida,

of Hindostan (see *Geographia Nubiensis*, p. 133. and d'Herbelot, *Bibliothèque Orientale*, p. 797). Notwithstanding the boasted victory of Bahram (vol. i. p. 410), the Segestaas, above fourscore years afterwards, appear as an independent nation, the ally of Persia. We are ignorant of the situation of the Vertæ and Chionites, but I am inclined to place them (at least the latter) towards the confines of India and Scythia. See *Ammian* xvi. 9.

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and the works of Sapor were more than once destroyed by the fire of the Romans. But the resources of a besieged city may be exhausted. The Persians repaired their losses, and pushed their approaches; a large breach was made by the battering-ram, and the strength of the garrison, wasted by the sword and by disease, yielded to the fury of the assault. The soldiers, the citizens, their wives, their children, all who had not time to escape through the opposite gate, were involved by the conquerors in a promiscuous massacre.

Of Sin-
gara, &c.
A. D. 360.

But the ruin of Amida was the safety of the Roman provinces. As soon as the first transports of victory had subsided, Sapor was at leisure to reflect, that to chastise a disobedient city, he had lost the flower of his troops, and the most favourable season for conquest.⁵⁹ Thirty thousand of his veterans had fallen under the walls of Amida, during the continuance of a siege which lasted seventy-three days; and the disappointed monarch returned to his capital with affected triumph and secret mortification. It is more than probable, that the inconstancy of his Barbarian allies was tempted to relinquish a war in which they had encountered such unexpected difficulties; and that the aged king of the Chionites, satiated with revenge, turned away with horror from a scene of action where he had been deprived of the hope of his family and nation. The strength as well as spirit of the army with which Sapor took the field in the ensuing spring, was no longer equal to the unbounded views of his ambition. Instead of aspiring to the conquest of the East, he was obliged to content himself with the reduction of two fortified cities

59 Ammianus has marked the chronology of this year by three signs, which do not perfectly coincide with each other, or with the series of the history. 1. The corn was ripe when Sapor invaded Mesopotamia; "*Cum jam stipulæ flavente curgerent*;" a circumstance, which, in the latitude of Aleppo, would naturally refer us to the month of April or May. See Harmer's *Observations on Scripture*, vol. i. p. 41. Shaw's *Travels*, p. 335. edit. 4to. 2. The progress of Sapor was checked by the overflowing of the Euphrates, which generally happens in July and August. Plin. *Hist. Nat.* v. 21. *Viaggi di Pietro della Valle*, tom. i. p. 696. 3. When Sapor had taken Amida, after a siege of seventy-three days, the autumn was far advanced. "*Autumno præcipi hædorumque impræsidere extoto*." To reconcile these apparent contradictions, we must allow for some delay in the Persian king, some inaccuracy in the historian, and some disorder in the seasons.

of Mesopotamia, Singara and Bezabde;⁶⁰ the one situate in the midst of a sandy desert, the other in a small peninsula, surrounded almost on every side by the deep and rapid stream of the Tigris. Five Roman legions, of the diminutive size, to which they had been reduced in the age of Constantine, were made prisoners, and sent into remote captivity on the extreme confines of Persia. After dismantling the walls of Singara, the conqueror abandoned that solitary and sequestered place; but he carefully restored the fortifications of Bezabde, and fixed in that important post a garrison or colony of veterans; amply supplied with every means of defence, and animated by high sentiments of honour and fidelity. Towards the close of the campaign, the arms of Sapor incurred some disgrace by an unsuccessful enterprise against Virtha, or Tecrit, a strong, or as it was universally esteemed till the age of Tamerlane, an impregnable fortress of the independent Arabs.⁶¹

The defence of the East against the arms of Sapor, required and would have exercised the abilities of the most consummate general; and it seemed fortunate for the state, that it was the actual province of the brave Ursicinus, who alone deserved the confidence of the soldiers and people. In the hour of danger, Ursicinus⁶² was removed from his station by the intrigues of the eunuchs; and the military command of the East was bestowed, by the same influence, on Sabinian, a wealthy and subtle veteran, who had attained the infirmities, without acquiring the experience, of age. By a second order, which issued from the same jealous and inconstant counsels, Ursicinus was again dispatched to the frontier of Mesopotamia, and condemned to sustain the labours of a war,

Conduct
of the
Romans.

60 The account of these sieges is given by Ammianus, xx. 6, 7.

61 For the identity of Virtha and Tecrit, see d'Anville, *Géographie Antienne*, tom. ii. p. 201. For the siege of that castle by Timur Lec, or Tamerlane, see Cherefeddin, l. iii. c. 33. The Persian biographer exaggerates the merit and difficulty of this exploit, which delivered the caravans of Bagdad from a formidable gang of robbers.

62 Ammianus (xviii. 5, 6. xix. 3. xx. 2) represents the merit and disgrace of Ursicinus with that faithful attention which a soldier owed to his general. Some partiality may be suspected, yet the whole account is consistent and probable.

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the honours of which had been transferred to his unworthy rival. Sabinian fixed his indolent station under the walls of Edessa; and while he amused himself with the idle parade of military exercise, and moved to the sound of flutes in the Pyrrhic dance, the public defence was abandoned to the boldness and diligence of the former general of the East. But whenever Ursicinus recommended any vigorous plan of operations; when he proposed, at the head of a light and active army, to wheel round the foot of the mountains, to intercept the convoys of the enemy, to harass the wide extent of the Persian lines, and to relieve the distress of Amida; the timid and envious commander alleged, that he was restrained by his positive orders from endangering the safety of the troops. Amida was at length taken; its bravest defenders, who had escaped the sword of the Barbarians, died in the Roman camp by the hand of the executioner; and Ursicinus himself, after supporting the disgrace of a partial enquiry, was punished for the misconduct of Sabinian by the loss of his military rank. But Constantius soon experienced the truth of the prediction which honest indignation had extorted from his injured lieutenant, that as long as such maxims of government were suffered to prevail, the emperor himself would find it no easy task to defend his eastern dominions from the invasion of a foreign enemy. When he had subdued or pacified the Barbarians of the Danube, Constantius proceeded by slow marches into the East; and after he had wept over the smoking ruins of Amida, he formed, with a powerful army, the siege of Bezabde. The walls were shaken by the reiterated efforts of the most enormous of the battering-rams; the town was reduced to the last extremity; but it was still defended by the patient and intrepid valour of the garrison, till the approach of the rainy season obliged the emperor to raise the siege, and ingloriously to retreat into his winter-quarters at Antioch.⁶³ The pride of Con-

⁶³ Ammian. xx. 11. *Omisso vano incepto, hiematurus Antiochiæ redit in Syriam aruanosam, perpressus et ulcerum sed et atrocía, diuque defienda.* It is *thus* that James Gronovius has restored an obscure passage; and he thinks that this correction alone would have deserved a new edition of his

stantius, and the ingenuity of his courtiers, were at a loss to discover any materials for panegyric in the events of the Persian war; while the glory of his cousin Julian, to whose military command he had entrusted the provinces of Gaul, was proclaimed to the world in the simple and concise narrative of his exploits.

In the blind fury of civil discord, Constantius had abandoned to the Barbarians of Germany the countries of Gaul, which still acknowledged the authority of his rival. A numerous swarm of Franks and Alemanni were invited to cross the Rhine by presents and promises, by the hopes of spoil, and by a perpetual grant of all the territories which they should be able to subdue.⁶⁴ But the emperor, who for a temporary service had thus imprudently provoked the rapacious spirit of the Barbarians, soon discovered and lamented the difficulty of dismissing these formidable allies, after they had tasted the richness of the Roman soil. Regardless of the nice distinction of loyalty and rebellion, these undisciplined robbers treated as their natural enemies all the subjects of the empire, who possessed any property which they were desirous of acquiring. Forty-five flourishing cities, Tongres, Cologne, Treves, Worms, Spire, Strasburgh, &c. besides a far greater number of towns and villages, were pillaged, and for the most part reduced to ashes. The Barbarians of Germany, still faithful to the maxims of their ancestors, abhorred the confinement of walls, to which they applied the odious names of prisons and sepulchres; and fixing their independent habitations on the banks of rivers, the Rhine, the Moselle, and the Meuse, they secured themselves against the danger of a surprise, by a rude and hasty fortification of large trees, which were felled and thrown across the roads. The Alemanni were established in the modern countries of Alsace and Lorraine; the Franks occupied the island of the Batavians, together

Invasion of
Gaul by the
Germans.

author; whose sense may now be darkly perceived. I expected some additional light from the recent labours of the learned Ernestus (Lipsæ, 1773).

⁶⁴ The ravages of the Germans, and the distress of Gaul, may be collected from Julian himself. *Orat. ad S. P. Q. Athen.* p. 277. *Ammian.* xv. 11. *Libanius, Orat.* x. *Zosimus, l. iii.* p. 140. *Sozomen, l. iii. c. 1.*

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with an extensive district of Brabant, which was then known by the appellation of *Toxandria*,⁶⁵ and may deserve to be considered as the original seat of their Gallic monarchy.⁶⁶ From the sources, to the mouth, of the Rhine, the conquests of the Germans extended above forty miles to the west of that river, over a country peopled by colonies of their own name and nation; and the scene of their devastations was three times more extensive than that of their conquests. At a still greater distance the open towns of Gaul were deserted, and the inhabitants of the fortified cities, who trusted to their strength and vigilance, were obliged to content themselves with such supplies of corn as they could raise on the vacant land within the inclosure of their walls. The diminished legions, destitute of pay and provisions, of arms and discipline, trembled at the approach, and even at the name, of the Barbarians.

Conduct of
Julian.

Under these melancholy circumstances, an unexperienced youth was appointed to save and to govern the provinces of Gaul, or rather, as he expresses it himself, to exhibit the vain image of Imperial greatness. The retired scholastic education of Julian, in which he had been more conversant with books than with arms, with the dead than with the living, left him in profound ignorance of the practical arts of war and government; and when he awkwardly repeated some military exercise which it was necessary for him to learn, he exclaimed with a sigh, "O Plato, Plato, what a task for a philosopher!" Yet even this speculative philosophy, which

65 Ammianus (xvi. 8). This name seems to be derived from the *Toxandri* of Pliny, and very frequently occurs in the histories of the middle age. *Toxandria* was a country of woods and morasses, which extended from the neighbourhood of Tongres to the conflux of the Vahal and the Rhine. See Valesius, *Notit. Galliar.* p. 558.

66 The paradox of P. Daniel, that the Franks never obtained any permanent settlement on this side of the Rhine before the time of Clovis, is refuted with much learning and good sense by M. Biet, who has proved by a chain of evidence, their uninterrupted possession of *Toxandria* one hundred and thirty years before the accession of Clovis. The Dissertation of M. Biet was crowned by the Academy of Soissons, in the year 1756, and seems to have been justly preferred to the discourse of his more celebrated competitor, the Abbe le Boeuf, an antiquarian, whose name was happily expressive of his talents.

men of business are too apt to despise, had filled the mind of Julian with the noblest precepts, and the most shining examples; had animated him with the love of virtue, the desire of fame, and the contempt of death. The habits of temperance recommended in the schools, are still more essential in the severe discipline of a camp. The simple wants of nature regulated the measure of his food and sleep. Rejecting with disdain the delicacies provided for his table, he satisfied his appetite with the coarse and common fare which was allotted to the meanest soldiers. During the rigour of a Gallic winter he never suffered a fire in his bed-chamber; and after a short and interrupted slumber, he frequently rose in the middle of the night from a carpet spread on the floor, to dispatch any urgent business, to visit his rounds, or to steal a few moments for the prosecution of his favourite studies.⁶⁷ The precepts of eloquence, which he had hitherto practised on fancied topics of declamation, were more usefully applied to excite or assuage the passions of an armed multitude: and although Julian, from his early habits of conversation and literature, was more familiarly acquainted with the beauties of the Greek language, he had attained a competent knowledge of the Latin tongue.⁶⁸ Since Julian was not originally designed for the character of a legislator, or a judge, it is probable that the civil jurisprudence of the Romans had not engaged any considerable share of his attention: but he derived from his philosophic studies an inflexible regard for justice, tempered by a disposition to clemency; the knowledge of the general principles of equity and evidence, and the faculty of patiently investigating the most intricate and tedious questions which could be proposed for his discussion.

67 The private life of Julian in Gaul, and the severe discipline which he embraced, are displayed by Ammianus (xvi. 5), who professes to praise, and by Julian himself, who affects to ridicule (*Misopogon*, p. 340.) a conduct, which, in a prince of the house of Constantine, might justly excite the surprise of mankind.

68 *Aderat Latine quoque disserenti sufficiens sermo.* Ammianus, xvi. 5. But Julian, educated in the schools of Greece, always considered the language of the Romans as a foreign and popular dialect, which he might use on necessary occasions.

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The measures of policy, and the operations of war, must submit to the various accidents of circumstance and character, and the unpractised student will often be perplexed in the application of the most perfect theory. But in the acquisition of this important science, Julian was assisted by the active vigour of his own genius, as well as by the wisdom and experience of Sallust, an officer of rank, who soon conceived a sincere attachment for a prince so worthy of his friendship; and whose incorruptible integrity was adorned by the talent of insinuating the harshest truths, without wounding the delicacy of a royal ear.⁶⁹

His first
campaign
in Gaul.
A. D. 356.

Immediately after Julian had received the purple at Milan, he was sent into Gaul, with a feeble retinue of three hundred and sixty soldiers. At Vienna, where he passed a painful and anxious winter, in the hands of those ministers to whom Constantius had entrusted the direction of his conduct, the Cæsar was informed of the siege and deliverance of Autun. That large and ancient city, protected only by a ruined wall and pusillanimous garrison, was saved by the generous resolution of a few veterans, who resumed their arms for the defence of their country. In his march from Autun, through the heart of the Gallic provinces, Julian embraced with ardour the earliest opportunity of signaling his courage. At the head of a small body of archers, and heavy cavalry, he preferred the shorter but the more dangerous of two roads; and sometimes eluding, and sometimes resisting, the attacks of the Barbarians, who were masters of the field, he arrived with honour and safety at the camp near Rheims, where the Roman troops had been ordered to assemble. The aspect of their young prince revived the drooping spirit of the soldiers, and they marched from Rheims in search of the enemy, with a confidence which had almost proved fatal to them. The Alemanni, familiarized to the knowledge of the country, secretly collected their scattered

⁶⁹ We are ignorant of the actual office of this excellent minister, whom Julian afterwards created præfect of Gaul. Sallust was speedily recalled by the jealousy of the emperor; and we may still read a sensible but pedantic discourse (p. 240. 252), in which Julian deplores the loss of so valuable a friend, to whom he acknowledges himself indebted for his reputation. See La Bletterie, *Preface à la Vie de Jovien*, p. 20.

forces, and seizing the opportunity of a dark and rainy day, poured with unexpected fury on the rear-guard of the Romans. Before the inevitable disorder could be remedied, two legions were destroyed; and Julian was taught by experience, that caution and vigilance are the most important lessons of the art of war. In a second and more successful action, he recovered and established his military fame; but as the agility of the Barbarians saved them from the pursuit, his victory was neither bloody nor decisive. He advanced, however, to the banks of the Rhine, surveyed the ruins of Cologne, convinced himself of the difficulties of the war, and retreated on the approach of winter, discontented with the court, with his army, and with his own success.⁷⁰ The power of the enemy was yet unbroken; and the Cæsar had no sooner separated his troops, and fixed his own quarters at Sens, in the centre of Gaul, than he was surrounded and besieged by a numerous host of Germans. Reduced in this extremity to the resources of his own mind, he displayed a prudent intrepidity which compensated for all the deficiencies of the place and garrison; and the Barbarians, at the end of thirty days, were obliged to retire with disappointed rage.

The conscious pride of Julian, who was indebted only to his sword for this signal deliverance, was embittered by the reflection, that he was abandoned, betrayed, and perhaps devoted to destruction, by those who were bound to assist him by every tie of honour and fidelity. Marcellus, master-general of the cavalry in Gaul, interpreting too strictly the jealous orders of the court, beheld with supine indifference the distress of Julian, and had restrained the troops under his command from marching to the relief of Sens. If the Cæsar had dissembled in silence so dangerous an insult, his person and authority would have been exposed to the contempt of the world; and if an action so criminal had been suffered to pass with impunity, the emperor would have confirmed the sus-

His second
campaign,
A. D. 357.

⁷⁰ Ammianus (xvi. 2, 3.) appears much better satisfied with the success of this first campaign than Julian himself; who very fairly owns that he did nothing of consequence, and that he fled before the enemy.

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pitions, which received a very specious colour from his past conduct towards the princes of the Flavian family. Marcellus was recalled, and gently dismissed from his office.⁷¹ In his room Severus was appointed general of the cavalry; an experienced soldier, of approved courage and fidelity, who could advise with respect, and execute with zeal; and who submitted, without reluctance, to the supreme command which Julian, by the interest of his patroness Eusebia, at length obtained over the armies of Gaul.⁷² A very judicious plan of operations was adopted for the approaching campaign. Julian himself, at the head of the remains of the veteran bands, and of some new levies which he had been permitted to form, boldly penetrated into the centre of the German cantonments, and carefully re-established the fortifications of Saverne, in an advantageous post, which would either check the incursions, or intercept the retreat, of the enemy. At the same time Barbatio, general of the infantry, advanced from Milan with an army of thirty thousand men, and passing the mountains, prepared to throw a bridge over the Rhine, in the neighbourhood of Basil. It was reasonable to expect that the Alemanni, pressed on either side by the Roman arms, would soon be forced to evacuate the provinces of Gaul, and to hasten to the defence of their native country. But the hopes of the campaign were defeated by the incapacity, or the envy, or the secret instructions, of Barbatio; who acted as if he had been the enemy of the Cæsar, and the secret ally of the Barbarians. The negligence with which he permitted a troop of pillagers freely to pass, and to return almost before the gates of his camp, may be imputed to his want of abilities; but the treasonable act of burning a number of boats, and a superfluous stock of provisions, which would have been of the most essential service to the army of Gaul, was an

⁷¹ Ammian. xvi. 7. Libanius speaks rather more advantageously of the military talents of Marcellus, *Orat.* x. p. 272. And Julian insinuates, that he would not have been so easily recalled, unless he had given other reasons of offence to the court, p. 278.

⁷² Severus, non discors, non arrogans, sed longa militiæ frugalitate compertus; et cum recta præcavum secutus, ut ductorem morigerus miles. Ammian. xvi. 11. Zosimus, l. iii. p. 140.

evidence of his hostile and criminal intentions. The Germans despised an enemy who appeared destitute either of power or of inclination to offend them; and the ignominious retreat of Barbatio deprived Julian of the expected support; and left him to extricate himself from a hazardous situation, where he could neither remain with safety, nor retire with honour.⁷³

As soon as they were delivered from the fears of invasion, the Alemanni prepared to chastise the Roman youth, who presumed to dispute the possession of that country, which they claimed as their own by the right of conquest and of treaties. They employed three days, and as many nights, in transporting over the Rhine their military powers. The fierce Chnodomar, shaking the ponderous javelin, which he had victoriously wielded against the brother of Magnentius, led the van of the Barbarians, and moderated by his experience the martial ardour which his example inspired.⁷⁴ He was followed by six other kings, by ten princes of regal extraction, by a long train of high-spirited nobles, and by thirty-five thousand of the bravest warriors of the tribes of Germany. The confidence derived from the view of their own strength, was increased by the intelligence which they received from a deserter, that the Cæsar, with a feeble army of thirteen thousand men, occupied a post about one-and-twenty miles from their camp of Strasburgh. With this inadequate force, Julian resolved to seek and to encounter the Barbarian host: and the chance of a general action was preferred to the tedious and uncertain operation of separately engaging the dispersed parties of the Alemanni. The Romans marched in close order, and in two columns, the cavalry on the right, the infantry on the left; and the day was so far spent when they

Battle of
Stras-
burgh,
A. D. 357,
August.

73 On the design and failure of the co-operation between Julian and Barbatio, see Ammianus (xvi. 11.) and Libanius, Orat. x. p. 273.

74 Ammianus (xvi. 12.) describes, with his inflated eloquence, the figure and character of Chnodomar. *Audax et fidens ingenti robore la-certorum, ubi ardor prælii sperabatur immanis, equo spumante, sublimior, erectus in jaculum formidandæ vastitatis, armorumque nitore conspicuus: antea strenuus et miles, et utilis præter cæteros ductor. . . . Dicentium Cæsarem superavit æquo Marte congressus.*

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appeared in sight of the enemy, that Julian was desirous of deferring the battle till the next morning, and of allowing his troops to recruit their exhausted strength by the necessary refreshments of sleep and food. Yielding, however, with some reluctance, to the clamours of the soldiers, and even to the opinion of his council, he exhorted them to justify by their valour the eager impatience, which, in case of a defeat, would be universally branded with the epithets of rashness and presumption. The trumpets sounded, the military shout was heard through the field, and the two armies rushed with equal fury to the charge. The Cæsar, who conducted in person his right wing, depended on the dexterity of his archers, and the weight of his cuirassiers. But his ranks were instantly broken by an irregular mixture of light-horse and of light-infantry, and he had the mortification of beholding the flight of six hundred of his most renowned cuirassiers.⁷⁵ The fugitives were stopped and rallied by the presence and authority of Julian, who, careless of his own safety, threw himself before them, and urging every motive of shame and honour, led them back against the victorious enemy. The conflict between the two lines of infantry was obstinate and bloody. The Germans possessed the superiority of strength and stature, the Romans that of discipline and temper; and as the Barbarians, who served under the standard of the empire, united the respective advantages of both parties, their strenuous efforts, guided by a skilful leader, at length determined the event of the day. The Romans lost four tribunes, and two hundred and forty-three soldiers, in this memorable battle of Strasburgh, so glorious to the Cæsar,⁷⁶ and so

75 After the battle, Julian ventured to revive the rigour of ancient discipline, by exposing these fugitives in female apparel to the derision of the whole camp. In the next campaign, these troops nobly retrieved their honour. Zosimus, l. iii. p. 142.

76 Julian himself (ad S. P. Q. Athen. p. 279.) speaks of the battle of Strasburgh with the modesty of conscious merit; *εμαχισταμην εκ ακλεως, ισως και εις υμας αφικετο η τοιαυτη μαχη*. Zosimus compares it with the victory of Alexander over Darius; and yet we are at a loss to discover any of those strokes of military genius which fix the attention of ages on the conduct and success of a single day.

salutary to the afflicted provinces of Gaul. Six thousand of the Alemanni were slain in the field, without including those who were drowned in the Rhine, or transfixed with darts whilst they attempted to swim across the river.⁷⁷ Chnodomar himself was surrounded and taken prisoner, with three of his brave companions, who had devoted themselves to follow in life or death the fate of their chieftain. Julian received him with military pomp in the council of his officers; and expressing a generous pity for the fallen state, dissembled his inward contempt for the abject humiliation of his captive. Instead of exhibiting the vanquished king of the Alemanni, as a grateful spectacle to the cities of Gaul, he respectfully laid at the feet of the emperor this splendid trophy of his victory. Chnodomar experienced an honourable treatment: but the impatient Barbarian could not long survive his defeat, his confinement, and his exile.⁷⁸

After Julian had repulsed the Alemanni from the provinces of the Upper Rhine, he turned his arms against the Franks, who were seated nearer to the ocean on the confines of Gaul and Germany; and who, from their numbers, and still more from their intrepid valour, had ever been esteemed the most formidable of the Barbarians.⁷⁹ Although they were strongly actuated by the allurements of rapine, they professed a disinterested love of war; which they considered as the supreme honour and felicity of human nature; and their minds and bodies were so completely hardened by perpetual action, that, according to the lively expression of an orator, the snows of winter were as pleasant to them as the flowers of spring. In the

Julian sub-
dues the
Franks,
A. D. 358.

⁷⁷ Ammianus, xvi. 12. Libanius adds 2000 more to the number of the slain (Orat. x. p. 274.). But these trifling differences disappear before the 60,000 Barbarians, whom Zosimus has sacrificed to the glory of his hero (l. ii. p. 141). We might attribute this extravagant number to the carelessness of transcribers, if this credulous or partial historian had not swelled the army of 5,000 Alemanni to an innumerable multitude of barbarians, *πληθος απειρον βαρβαρων*. It is our own fault if this detection does not inspire us with proper distrust on similar occasions.

⁷⁸ Ammian. xvi. 12. Libanius, Orat. x. p. 276.

⁷⁹ Libanius (Orat. iii. p. 137.) draws a very lively picture of the manners of the Franks.

month of December, which followed the battle of Strasburgh, Julian attacked a body of six hundred Franks, who had thrown themselves into two castles on the Meuse.⁸⁰ In the midst of that severe season they sustained, with inflexible constancy, a siege of fifty-four days; till at length, exhausted by hunger, and satisfied that the vigilance of the enemy in breaking the ice of the river, left them no hopes of escape, the Franks consented, for the first time, to dispense with the ancient law which commanded them to conquer or to die. The Cæsar immediately sent his captives to the court of Constantius, who accepting them as a valuable present,⁸¹ rejoiced in the opportunity of adding so many heroes to the choicest troops of his domestic guards. The obstinate resistance of this handful of Franks, apprised Julian of the difficulties of the expedition which he meditated for the ensuing spring, against the whole body of the nation. His rapid diligence surprised and astonished the active Barbarians. Ordering his soldiers to provide themselves with biscuit for twenty days, he suddenly pitched his camp near Tongres, while the enemy still supposed him in his winter-quarters of Paris, expecting the slow arrival of his convoys from Aquitain. Without allowing the Franks to unite or to deliberate, he skilfully spread his legions from Cologne to the ocean; and by the terror, as well as by the success of his arms, soon reduced the suppliant tribes to implore the clemency, and to obey the commands, of their conqueror. The Chamavians submissively retired to their former habitations beyond the Rhine: but the Salians were permitted to possess their new establish-

⁸⁰ Ammianus, xvii. 2. Libanius, Orat. x. p. 278. The Greek orator, by misapprehending a passage of Julian, has been induced to represent the Franks as consisting of a thousand men; and as his head was always full of the Peloponnesian war, he compares them to the Lacedæmonians, who were besieged and taken in the island of Sphacteria.

⁸¹ Julian. ad S. P. Q. Athen. p. 280. Libanius, Orat. x. p. 278.... According to the expression of Libanius, the emperor *δύρα ανομαζε*, which la Bleterie understands (Vie de Julien, p. 118) as an honest confession, and Valesius (ad Ammian. xvii. 2) as a mean evasion of the truth. Dom. Bouquet (Historiens de France, tom. i. p. 733), by substituting another word, *ενομιζε*, would suppress both the difficulty and the spirit of this passage.

ment of Toxandria, as the subjects and auxiliaries of the Roman empire.⁸² The treaty was ratified by solemn oaths; and perpetual inspectors were appointed to reside among the Franks, with the authority of enforcing the strict observance of the conditions. An incident is related, interesting enough in itself, and by no means repugnant to the character of Julian, who ingeniously contrived both the plot and the catastrophe of the tragedy. When the Chamavians sued for peace, he required the son of their king, as the only hostage in whom he could rely.... A mournful silence, interrupted by tears and groans, declared the sad perplexity of the Barbarians; and their aged chief lamented in pathetic language, that his private loss was now embittered by a sense of the public calamity. While the Chamavians lay prostrate at the foot of his throne, the royal captive, whom they believed to have been slain, unexpectedly appeared before their eyes; and as soon as the tumult of joy was hushed into attention, the Cæsar addressed the assembly in the following terms: "Behold the son, the prince whom you wept. You had lost him by your fault. God and the Romans have restored him to you. I shall still preserve and educate the youth, rather as a monument of my own virtue, than as a pledge of your sincerity. Should you presume to violate the faith which you have sworn, the arms of the republic will avenge the perfidy, not on the innocent, but on the guilty." The Barbarians withdrew from his presence, impressed with the warmest sentiments of gratitude and admiration.⁸³

It was not enough for Julian to have delivered the provinces of Gaul from the Barbarians of Germany. He aspired to emulate the glory of the first and most illus-

Makes
three ex-
peditions
beyond the
Rhine,
A. D. 357,
358, 359.

82 Ammian, xvii. 8. Zosimus, l. iii. p. 146...150 (his narrative is darkened by a mixture of fable); and Julian. ad S. P. Q. Athen. p. 280. His expression, *υπεδξικην μεν μοιραν τς Σαλιων εθνους, χαμαεως δε ερηλασκα*. This difference of treatment confirms the opinion, that the Salian Franks were permitted to retain the settlements in Toxandria.

83 This interesting story, which Zosimus has abridged, is related by Eunapius (in Excerpt. Legationum, p. 15, 16, 17) with all the amplifications of Grecian rhetoric; but the silence of Libanius, of Ammianus, and of Julian himself, renders the truth of it extremely suspicious.

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trious of the emperors; after whose example he composed his own commentaries of the Gallic war.⁸⁴ Cæsar has related, with conscious pride, the manner in which he *twice* passed the Rhine. Julian could boast, that before he assumed the title of Augustus, he had carried the Roman Eagles beyond that great river in *three* successful expeditions.⁸⁵ The consternation of the Germans, after the battle of Strasburgh, encouraged him to the first attempt; and the reluctance of the troops soon yielded to the persuasive eloquence of a leader, who shared the fatigues and dangers which he imposed on the meanest of the soldiers. The villages on either side of the Meyn, which were plentifully stored with corn and cattle, felt the ravages of an invading army. The principal houses, constructed with some imitation of Roman elegance, were consumed by the flames; and the Cæsar boldly advanced about ten miles, till his progress was stopped by a dark and impenetrable forest, undermined by subterraneous passages, which threatened, with secret snares and ambush, every step of the assailant. The ground was already covered with snow; and Julian, after repairing an ancient castle which had been erected by Trajan, granted a truce of ten months to the submissive Barbarians. At the expiration of the truce, Julian undertook a second expedition beyond the Rhine, to humble the pride of Surmar and Hortaire, two of the kings of the Alemanni, who had been present at the battle of Strasburgh. They promised to restore all the Roman captives who yet remained alive; and as the Cæsar had procured an exact account from the cities and villages of Gaul, of the inhabitants whom they had lost, he detected every attempt to deceive him with a degree of readiness and accuracy, which almost established the belief of his supernatural

⁸⁴ Libanius, the friend of Julian, clearly insinuates (Orat. iv. p. 178), that his hero had composed the history of his Gallic campaigns. But Zosimus (l. iii. p. 140) seems to have derived his information only from the Orations (λογιοι) and the Epistles of Julian. The discourse which is addressed to the Athenians contains an accurate, though general, account of the war against the Germans.

⁸⁵ See Ammian. xvii. 1. 10. xviii. 2. and Zosim. l. iii. p. 144. Julian ad S. P. Q. Athen. p. 280.

knowledge. His third expedition was still more splendid and important than the two former. The Germans had collected their military powers, and moved along the opposite banks of the river, with a design of destroying the bridge, and of preventing the passage of the Romans.... But this judicious plan of defence was disconcerted by a skilful diversion. Three hundred light armed and active soldiers were detached in forty small boats, to fall down the stream in silence, and to land at some distance from the posts of the enemy. They executed their orders with so much boldness and celerity, that they had almost surprised the Barbarian chiefs, who returned in the fearless confidence of intoxication from one of their nocturnal festivals. Without repeating the uniform and disgusting tale of slaughter and devastation, it is sufficient to observe, that Julian dictated his own conditions of peace to six of the haughtiest kings of the Alemanni, three of whom were permitted to view the severe discipline and martial pomp of a Roman camp. Followed by twenty thousand captives, whom he had rescued from the chains of the Barbarians, the Cæsar repassed the Rhine, after terminating a war, the success of which has been compared to the ancient glories of the Punic and Cimbric victories.

As soon as the valour and conduct of Julian had secured an interval of peace, he applied himself to a work more congenial to his humane and philosophic temper.... The cities of Gaul, which had suffered from the inroads of the Barbarians, he diligently repaired; and seven important posts, between Mentz, and the mouth of the Rhine, are particularly mentioned, as having been rebuilt and fortified by the order of Julian.⁸⁶ The vanquished Germans had submitted to the just but humiliating condition of preparing and conveying the necessary materials. The

Restores
the cities
of Gaul.

⁸⁶ Ammian. xviii. 2. Libanius Orat. x. p. 279, 280. Of these seven posts, four are at present towns of some consequence; Bingen, Andernach, Bonn, and Nuyss. The other three, Tricesimæ, Quadriburgium, and Castra Herculis, or Heraclea, no longer subsist; but there is room to believe, that, on the ground of Quadriburgium, the Dutch have constructed the fort of Schenk; a name so offensive to the fastidious delicacy of Boileau. See d'Anville Notice de l'ancienne Gaule, p. 183. Boileau, Epître iv. and the notes.

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active zeal of Julian urged the prosecution of the work ; and such was the spirit which he had diffused among the troops, that the auxiliaries themselves, waving their exemption from any duties of fatigue, contended in the most servile labours with the diligence of the Roman soldiers. It was incumbent on the Cæsar to provide for the subsistence, as well as for the safety, of the inhabitants and of the garrisons. The desertion of the former, and the mutiny of the latter, must have been the fatal and inevitable consequences of famine. The tillage of the provinces of Gaul had been interrupted by the calamities of war ; but the scanty harvests of the continent were supplied, by his paternal care, from the plenty of the adjacent island. Six hundred large barks, framed in the forest of the Ardennes, made several voyages to the coast of Britain ; and returning from thence laden with corn, sailed up the Rhine, and distributed their cargoes to the several towns and fortresses along the banks of the river.⁸⁷ The arms of Julian had restored a free and secure navigation, which Constantius had offered to purchase at the expense of his dignity, and of a tributary present of two thousand pounds of silver. The emperor parsimoniously refused to his soldiers the sums which he granted with a lavish and trembling hand to the Barbarians. The dexterity, as well as the firmness of Julian, was put to a severe trial, when he took the field with a discontented army, which had already served two campaigns, without receiving any regular pay or any extraordinary donative.⁸⁸

Civil administration of Julian.

A tender regard for the peace and happiness of his subjects, was the ruling principle which directed, or seemed to direct, the administration of Julian.⁸⁹ He devoted the leisure of his winter-quarters to the offices of civil

⁸⁷ We may credit Julian himself, *Orat. ad S. P. Q. Atheniensem*, p. 280. who gives a very particular account of the transaction. Zosimus adds two hundred vessels more, l. iii. p. 145. If we compute the 600 corn ships of Julian at only seventy tons each, they were capable of exporting 120,000 quarters (See Arbuthnot's *Weights and Measures*, p. 237) ; and the country which could bear so large an exportation, must already have attained an improved state of agriculture.

⁸⁸ The troops once broke out into a mutiny, immediately before the second passage of the Rhine. *Ammian.* xvii. 9.

⁸⁹ *Ammian.* xvi. 5. xviii. 1. Mamertinus in *Panegy. Vet.* xi. 4.

government; and affected to assume, with more pleasure, the character of a magistrate than that of a general. Before he took the field, he devolved on the provincial governors, most of the public and private causes which had been referred to his tribunal; but on his return, he carefully revised their proceedings, mitigated the rigour of the law, and pronounced a second judgment on the judges themselves. Superior to the last temptation of virtuous minds, an indiscreet and intemperate zeal for justice, he restrained, with calmness and dignity, the warmth of an advocate who prosecuted, for extortion, the president of the Narbonnese province. "Who will ever be found guilty," exclaimed the vehement Delphidius, "if it be enough to deny?" "and who," replied Julian, "will ever be innocent, if it be sufficient to affirm?" In the general administration of peace and war, the interest of the sovereign is commonly the same as that of his people; but Constantius would have thought himself deeply injured, if the virtues of Julian had defrauded him of any part of the tribute which he extorted from an oppressed and exhausted country. The prince who was invested with the ensigns of royalty, might sometimes presume to correct the rapacious insolence of the inferior agents; to expose their corrupt arts, and to introduce an equal and easier mode of collection. But the management of the finances was more safely entrusted to Florentius, Prætorian præfect of Gaul, an effeminate tyrant, incapable of pity or remorse; and the haughty minister complained of the most decent and gentle opposition, while Julian himself was rather inclined to censure the weakness of his own behaviour..... The Cæsar had rejected with abhorrence, a mandate for the levy of an extraordinary tax; a new superdiction, which the præfect had offered for his signature; and the faithful picture of the public misery, by which he had been obliged to justify his refusal, offended the court of Constantius. We may enjoy the pleasure of reading the sentiments of Julian, as he expresses them with warmth and freedom, in a letter to one of his most intimate friends. After stating his own conduct, he proceeds in the following terms: "Was it possible for the disciple of Plato and

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“Aristotle to act otherwise than I have done? Could I
 “abandon the unhappy subjects entrusted to my care?
 “Was I not called upon to defend them from the re-
 “peated injuries of these unfeeling robbers? A tribune
 “who deserts his post is punished with death, and depri-
 “ed of the honours of burial. With what justice could
 “I pronounce *his* sentence, if, in the hour of danger, I
 “myself neglected a duty far more sacred and far more
 “important? God has placed me in this elevated post;
 “his providence will guard and support me. Should I
 “be condemned to suffer, I shall derive comfort from the
 “testimony of a pure and upright conscience. Would to
 “heaven, that I still possessed a counsellor like Sallust!
 “If they think proper to send me a successor, I shall sub-
 “mit without reluctance; and had much rather improve
 “the short opportunity of doing good, than enjoy a long
 “and lasting impunity of evil.”⁹⁰ The precarious and
 dependent situation of Julian displayed his virtues, and
 concealed his defects. The young hero who supported,
 in Gaul, the throne of Constantius, was not permitted to
 reform the vices of the government; but he had courage
 to alleviate or to pity the distress of the people. Unless
 he had been able to revive the martial spirit of the Ro-
 mans, or to introduce the arts of industry and refinement
 among their savage enemies, he could not entertain any
 rational hopes of securing the public tranquillity, either
 by the peace or conquest of Germany. Yet the victories
 of Julian suspended, for a short time, the inroads of the
 Barbarians, and delayed the ruin of the Western Empire.

Descrip-
 tion of
 Paris.

His salutary influence restored the cities of Gaul,
 which had been so long exposed to the evils of civil
 discord, Barbarian war, and domestic tyranny; and the
 spirit of industry was revived with the hopes of enjoy-
 ment. Agriculture, manufactures and commerce again
 flourished under the protection of the laws; and the *curiæ*,
 or civil corporations, were again filled with useful and

90 Ammian. xvii. 3. Julian. Epistol. xv. edit. Spanheim. Such a con-
 duct almost justifies the encomium of Mamertinus. Ita illi anni spatia di-
 visa sunt, ut aut Barbaros domitet, aut civibus jura restituat; perpetuum pro-
 fessus, aut contra hostem, aut contra vitia, certamen.

respectable members: the youth were no longer apprehensive of marriage; and married persons were no longer apprehensive of posterity: the public and private festivals were celebrated with customary pomp; and the frequent and secure intercourse of the provinces displayed the image of national prosperity.⁹¹ A mind like that of Julian, must have felt the general happiness of which he was the author; but he viewed, with peculiar satisfaction and complacency, the city of Paris; the seat of his winter residence, and the object even of his partial affection.⁹² That splendid capital, which now embraces an ample territory on either side of the Seine, was originally confined to the small island in the midst of the river, from whence the inhabitants derived a supply of pure and salubrious water. The river bathed the foot of the walls; and the town was accessible only by two wooden bridges. A forest overspread the northern side of the Seine; but on the south, the ground, which now bears the name of the University, was insensibly covered with houses, and adorned with a palace and amphitheatre, baths, an aqueduct, and a field of Mars for the exercise of the Roman troops. The severity of the climate was tempered by the neighbourhood of the ocean; and with some precautions, which experience had taught, the vine and fig-tree were successfully cultivated. But, in remarkable winters, the Seine was deeply frozen; and the huge pieces of ice that floated down the stream, might be compared by an Asiatic, to the blocks of white marble which were extracted from the quarries of Phrygia. The licentiousness and corruption of Antioch, recalled to the memory of Julian the severe and simple manners of his beloved Lutetia;⁹³ where the amusements of the theatre

91 Libanius, Orat. Parental, in Imp. Julian. c. 38. in Fabricius Bibliothec. Græc. tom. vii. p. 263, 264.

92 See Julian. in Misopogon. p. 340, 341. The primitive state of Paris is illustrated by Henry Valesius (ad Ammian. xx. 4), his brother Hadrian Valesius, or de Valois, and M. d'Anville (in their respective Notitias of ancient Gaul), the Abbé de Longuerue Description de la France, tom. i. p. 12, 13. and M. Bonamy (in the Mem. de l'Académie des Inscriptions, tom. xv. p. 656....691.

93 *Την Φίλην Λευκετίαν*. Julian. in Misopogon. p. 340. Leucetia, or

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were unknown or despised. He indignantly contrasted the effeminate Syrians with the brave and honest simplicity of the Gauls, and almost forgave the intemperance, which was the only stain of the Celtic character.⁹⁴ If Julian could now revisit the capital of France, he might converse with men of science and genius, capable of understanding and of instructing a disciple of the Greeks; he might excuse the lively and graceful follies of a nation, whose martial spirit has never been enervated by the indulgence of luxury; and he must applaud the perfection of that inestimable art, which softens and refines and embellishes the intercourse of social life.

Lutetia, was the ancient name of the city which, according to the fashion of the fourth century, assumed the territorial appellation of *Parisii*.

94 Julian. in Misopogon. p. 359, 360.

CHAP. XX.

The Motives, Progress, and Effects of the Conversion of Constantine....Legal Establishment and Constitution of the Christian or Catholic Church.

THE public establishment of Christianity may be considered as one of those important and domestic revolutions which excite the most lively curiosity, and afford the most valuable instruction. The victories and the civil policy of Constantine no longer influence the state of Europe; but a considerable portion of the globe still retains the impression which it received from the conversion of that monarch; and the ecclesiastical institutions of his reign are still connected, by an indissoluble chain, with the opinions, the passions, and the interests of the present generation.

In the consideration of a subject which may be examined with impartiality, but cannot be viewed with indifference, a difficulty immediately arises of a very unexpected nature; that of ascertaining the real and precise date of the conversion of Constantine. The eloquent Lactantius, in the midst of his court, seems impatient¹ to proclaim to the world the glorious example of the sovereign of Gaul; who, in the first moments of his reign, acknowledged and adored the majesty of the true and only God.² The learned Eusebius has ascribed

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Date of the
conversion
of Con-
stantine.

A. D. 306.

1 The date of the Divine Institutions of Lactantius has been accurately discussed, difficulties have been started, solutions proposed, and an expedient imagined of two *original* editions; the former published during the persecution of Diocletian, the latter under that of Licinius. See Dufresnoy, *Prefar.* p. v. Tillemont, *Mém. Ecclesiast.* tom. vi. p. 465....470. Lardner's *Credibility*, part ii. vol. vii. p. 78....86. For my own part I am *almost* convinced that Lactantius dedicated his Institutions to the sovereign of Gaul, at a time when Galerius, Maximin, and even Licinius, persecuted the Christians; that is, between the years 306 and 311.

2 Lactant. *Divin. Institut.* i. 1. vii. 27. The first and most important of these passages is indeed wanting in twenty-eight manuscripts: but it is found in nineteen. If we weigh the comparative value of those manuscripts, one of 900 years old, in the king of France's library, may be alleged in its favour; but the passage is omitted in the correct manuscript of Bologna, which the P. de Montfaucon ascribes to the sixth or seventh century.

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A. D. 312.

A. D. 326.

A. D. 337.

the faith of Constantine to the miraculous sign which was displayed in the heavens whilst he meditated and prepared the Italian expedition.³ The historian Zosimus maliciously asserts, that the emperor had embued his hands in the blood of his eldest son, before he publicly renounced the gods of Rome and of his ancestors.⁴ The perplexity produced by these discordant authorities, is derived from the behaviour of Constantine himself. According to the strictness of ecclesiastical language, the first of the *Christian* emperors was unworthy of that name, till the moment of his death; since it was only during his last illness that he received, as a catechumen, the imposition of hands,⁵ and was afterwards admitted, by the initiatory rites of baptism, into the number of the faithful.⁶ The Christianity of Constantine must be allowed in a much more vague and qualified sense; and the nicest accuracy is required in tracing the slow and almost imperceptible gradations by which the monarch declared himself the protector, and at length the proselyte, of the church. It was an arduous task to eradicate the habits and prejudices of his education, to acknowledge the divine power of Christ, and to understand that the truth of *his* revelation was incompatible with the worship of the gods. The obstacles which he had probably experienced in his own mind, in-

(*Diarium Italic.* p. 469). The taste of most of the editors (except Isæus, see *Lactant.* edit. Dufresnoy, tom. i. p. 596.) has felt the genuine style of Lactantius.

3 Euseb. in Vit. Constant. l. i. c. 27....32.

4 Zosimus, l. ii. p. 104.

5 That rite was *always* used in making a catechumen (see Bingham's *Antiquities*, l. x. c. 1. p. 419. Dom. Chardon, *Hist. des Sacrements*, tom. i. p. 62), and Constantine received it for the *first* time (Euseb. in Vit. Constant. l. iv. c. 61.) immediately before his baptism and death. From the connection of these two facts, Valesius (ad loc. Euseb.) has drawn the conclusion which is reluctantly admitted by Tillemont (*Hist. des Empereurs*, tom. iv. p. 628), and opposed with feeble arguments by Mosheim (p. 968).

6 Euseb. in Vit. Constant. l. iv. c. 61, 62, 63. The legend of Constantine's baptism at Rome, thirteen years before his death, was invented in the eighth century, as a proper motive for his *donation*. Such has been the gradual progress of knowledge, that a story, of which Cardinal Baronius (*Annal. Ecclesiast.* A. D. 324, No. 43....49.) declared himself the unblushing advocate, is now feebly supported, even within the verge of the Vatican. See the *Antiquitates Christianæ*, tom. ii. p. 232; a work published with six approbations at Rome, in the year 1751, by Father Mamachi, a learned Dominican.

structed him to proceed with caution in the momentous change of a national religion; and he insensibly discovered his new opinions, as far as he could enforce them with safety and with effect. During the whole course of his reign, the stream of Christianity flowed with a gentle, though accelerated, motion: but its general direction was sometimes checked, and sometimes diverted, by the accidental circumstances of the times, and by the prudence, or possibly by the caprice of the monarch. His ministers were permitted to signify the intentions of their master in the various language which was best adapted to their respective principles;⁷ and he artfully balanced the hopes and fears of his subjects, by publishing in the same year two edicts; the first of which enjoined the solemn observance of Sunday,⁸ and the second directed the regular consultation of Aruspices.⁹ While this important revolution yet remained in suspense, the Christians and the Pagans watched the conduct of their sovereign with the same anxiety, but with very opposite sentiments. The former were prompted by every motive of zeal, as well as vanity, to exaggerate the marks of his favour, and the evidences of his faith. The latter, till their just apprehensions were changed into despair and resentment, attempted to conceal from the world, and from themselves, that the gods of Rome could no longer reckon the emperor in the number of their votaries. The same passions and prejudices have engaged the partial writers of the times to connect the public profession of Christianity with the most glorious or the most ignominious æra of the reign of Constantine. A. D. 321.

7 The quæstor, or secretary, who composed the law of the Theodosian Code, makes his master say with indifference, "hominibus supradictæ religionis" (l. xvi. tit. ii. leg. 1). The minister of ecclesiastical affairs was allowed a more devout and respectful style, *της ενθεσμως και αγιωτατης καθολικης θρησκειας*; the legal, most holy, and Catholic worship. See Euseb. Hist. Eccles. l. x. c. 6.

8 Cod. Theodos. l. ii. tit. viii. leg. 1. Cod. Justinian. l. iii. tit. xii. leg. 3. Constantine styles the Lord's day *dies solis*, a name which could not offend the ears of his Pagan subjects.

9 Cod. Theod. l. xvi. tit. x. leg. 1. Godefroy, in the character of a commentator, endeavours (tom. vi. p. 257.) to excuse Constantine; but the more zealous Baronius (Annal. Eccles. A. D. 321, No. 18.) censures his profane conduct with truth and asperity.

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His Pagan
superstition.

Whatever symptoms of Christian piety might transpire in the discourses or actions of Constantine, he persevered till he was near forty years of age in the practice of the established religion;¹⁰ and the same conduct which in the court of Nicomedia might be imputed to his fear, could be ascribed only to the inclination or policy of the sovereign of Gaul. His liberality restored and enriched the temples of the gods: the medals which issued from his Imperial mint are impressed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis of his father Constantius.¹¹ But the devotion of Constantine was more peculiarly directed to the genius of the Sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the God of Light and Poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe, that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity; and that, either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. The Sun was universally celebrated as the invincible guide and protector of Constantine; and the Pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favourite.¹²

10 Theodoret (l. i. c. 18.) seems to insinuate that Helena gave her son a Christian education; but we may be assured, from the superior authority of Eusebius (in Vit. Constant. l. iii. c. 47), that she herself was indebted to Constantine for the knowledge of Christianity.

11 See the medals of Constantine in Ducange and Banduri. As few cities had retained the privilege of coining, almost all the medals of that age issued from the mint under the sanction of the Imperial authority.

12 The panegyric of Eumenius, (vii. inter Panegyri. Vet.) which was pronounced a few months before the Italian war, abounds with the most unexceptionable evidence of the Pagan superstition of Constantine, and of his particular veneration for Apollo, or the Sun; to which Julian alludes (Orat. vii. p. 228. ἀπολείπων σε). See Commentaire de Spanheim sur les Césars, p. 517.

As long as Constantine exercised a limited sovereignty over the provinces of Gaul, his Christian subjects were protected by the authority, and perhaps by the laws, of a prince, who wisely left to the gods the care of vindicating their own honour. If we may credit the assertion of Constantine himself, he had been an indignant spectator of the savage cruelties which were inflicted, by the hands of Roman soldiers, on those citizens whose religion was their only crime.¹³ In the East and in the West, he had seen the different effects of severity and indulgence; and as the former was rendered still more odious by the example of Galerius, his implacable enemy, the latter was recommended to his imitation by the authority and advice of a dying father. The son of Constantius immediately suspended or repealed the edicts of persecution, and granted the free exercise of their religious ceremonies to all those who had already professed themselves members of the church. They were soon encouraged to depend on the favour as well as on the justice of their sovereign, who had imbibed a secret and sincere reverence for the name of Christ, and for the God of the Christians.¹⁴

About five months after the conquest of Italy, the emperor made a solemn and authentic declaration of his sentiments, by the celebrated edict of Milan, which restored peace to the Catholic church. In the personal interview of the two western princes, Constantine, by the ascendant of genius and power, obtained the ready concurrence of his colleague Licinius; the union of their names and authority disarmed the fury of Maximin; and, after the death of the tyrant of the East, the edict of Milan was received as a general and fundamental law of the Roman world.¹⁵

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He protected the Christians of Gaul, A. D. 306.312.

A. D. 313, March. Edict of Milan.

13 Constantin. Orat. ad Sanctos, c. 25. But it might easily be shewn, that the Greek translator has improved the sense of the Latin original; and the aged emperor might recollect the persecution of Diocletian with a more lively abhorrence than he had actually felt in the days of his youth and Paganism.

14 See Euseb. Hist. Eccles. l. viii. 13. l. ix. 9. and in Vit. Const. l. i. c. 16, 17. Lactant. Divin. Institut. i. 1. Cæcilius de Mort. Persecut. c. 25.

15 Cæcilius (de Mort. Persecut. c. 43.) has preserved the Latin origi-

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The wisdom of the emperors provided for the restitution of all the civil and religious rights of which the Christians had been so unjustly deprived. It was enacted that the places of worship, and public lands, which had been confiscated, should be restored to the church, without dispute, without delay, and without expense: and this severe injunction was accompanied with a gracious promise, that if any of the purchasers had paid a fair and adequate price, they should be indemnified from the Imperial treasury. The salutary regulations which guard the future tranquillity of the faithful, are framed on the principles of enlarged and equal toleration; and such an equality must have been interpreted by a recent sect as an advantageous and honourable distinction. The two emperors proclaim to the world, that they have granted a free and absolute power to the Christians, and to all others, of following the religion which each individual thinks proper to prefer, to which he has addicted his mind, and which he may deem the best adapted to his own use. They carefully explain every ambiguous word, remove every exception, and exact from the governors of the provinces, a strict obedience to the true and simple meaning of an edict, which was designed to establish and secure, without any limitation, the claims of religious liberty. They condescend to assign two weighty reasons which have induced them to allow this universal toleration: the humane intention of consulting the peace and happiness of their people; and the pious hope, that, by such a conduct, they shall appease and propitiate *the Deity*, whose seat is in heaven. They gratefully acknowledge the many signal proofs which they have received of the divine favour; and they trust that the same Providence will for ever continue to protect the prosperity of the prince and people. From these vague and indefinite expressions of piety, three suppositions may be deduced, of a different, but not of an incompatible nature. The mind of Constantine might fluctuate between the Pagan and Christian religions. According to the loose and

nal; and Eusebius (Hist. Eccles. l. x. c. 5.) has given a Greek translation of this perpetual edict, which refers to some provisional regulations.

complying notions of Polytheism, he might acknowledge the God of the Christians as *one* of the *many* deities who composed the hierarchy of heaven. Or perhaps he might embrace the philosophic and pleasing idea, that, notwithstanding the variety of names, of rites, and of opinions, all the sects and all the nations of mankind are united in the worship of the common Father and Creator of the universe.¹⁶

But the counsels of princes are more frequently influenced by views of temporal advantage, than by considerations of abstract and speculative truth. The partial and increasing favour of Constantine may naturally be referred to the esteem which he entertained for the moral character of the Christians; and to a persuasion that the propagation of the gospel would inculcate the practice of private and public virtue. Whatever latitude an absolute monarch may assume in his own conduct, whatever indulgence he may claim for his own passions, it is undoubtedly his interest that all his subjects should respect the natural and civil obligations of society. But the operation of the wisest laws is imperfect and precarious. They seldom inspire virtue, they cannot always restrain vice. Their power is insufficient to prohibit all that they condemn, nor can they always punish the actions which they prohibit. The legislators of antiquity had summoned to their aid the powers of education and of opinion. But every principle which had once maintained the vigour and purity of Rome and Sparta, was long since extinguished in a declining and despotic empire. Philosophy still exercised her temperate sway over the human mind, but the cause of virtue derived very feeble support from the influence of the Pagan superstition. Under these discouraging circumstances, a prudent magistrate might observe with pleasure the pro-

Use and
beauty of
the Chris-
tian mor-
ality.

16 A panegyric of Constantine, pronounced seven or eight months after the edict of Milan (see Gothefred. Chronolog. Legum, p. 7. and Tillemont, Hist. des Empereurs, tom. iv. p. 246), uses the following remarkable expression: "Summe rerum sator, cujus tot nomina sunt, quot linguas gentium esse voluisti, quem enim te ipse dici velis, scire non possumus." Panegy. Vet. ix. 26. In explaining Constantine's progress in the faith, Mosheim (p. 971, &c.) is ingenious, subtle, prolix.

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gress of a religion which diffused among the people a pure, benevolent, and universal system of ethics, adapted to every duty and every condition of life; recommended as the will and reason of the Supreme Deity, and enforced by the sanction of eternal rewards or punishments. The experience of Greek and Roman history could not inform the world how far the system of national manners might be reformed and improved by the precepts of a divine revelation; and Constantine might listen with some confidence to the flattering and indeed reasonable assurances of Lactantius. The eloquent apologist seemed firmly to expect, and almost ventured to promise, *that* the establishment of Christianity would restore the innocence and felicity of the primitive age; *that* the worship of the true God would extinguish war and dissension among those who mutually considered themselves as the children of a common parent; *that* every impure desire, every angry or selfish passion, would be restrained by the knowledge of the gospel; and *that* the magistrates might sheath the sword of justice among a people who would be universally actuated by the sentiments of truth and piety, of equity and moderation, of harmony and universal love.¹⁷

Theory
and prac-
tice of pas-
sive obedi-
ence.

The passive and unresisting obedience, which bows under the yoke of authority, or even of oppression, must have appeared, in the eyes of an absolute monarch, the most conspicuous and useful of the evangelic virtues.¹⁸ The primitive Christians derived the institution of civil government, not from the consent of the people, but from the decrees of heaven. The reigning emperor, though he had usurped the sceptre by treason and murder, immediately assumed the sacred character of vicegerent of the Deity. To the Deity alone he was accountable for the abuse of his power; and his subjects were indissolu-

17 See the elegant description of Lactantius (Divin. Institut. v. 8), who is much more perspicuous and positive than it becomes a discreet prophet.

18 The political system of the Christians is explained by Grotius, de Jure Belli et Pacis, l. i. c. 3, 4. Grotius was a republican and an exile, but the mildness of his temper inclined him to support the established powers.

bly bound, by their oath of fidelity, to a tyrant, who had violated every law of nature and society. The humble Christians were sent into the world as sheep among wolves; and since they were not permitted to employ force, even in the defence of their religion, they should be still more criminal if they were tempted to shed the blood of their fellow-creatures, in disputing the vain privileges, or the sordid possessions, of this transitory life. Faithful to the doctrine of the apostle, who in the reign of Nero had preached the duty of unconditional submission, the Christians of the three first centuries preserved their conscience pure and innocent of the guilt of secret conspiracy, or open rebellion. While they experienced the rigour of persecution, they were never provoked either to meet their tyrants in the field, or indignantly to withdraw themselves into some remote and sequestered corner of the globe.¹⁹ The protestants of France, of Germany, and of Britain, who asserted with such intrepid courage their civil and religious freedom, have been insulted by the invidious comparison between the conduct of the primitive and of the reformed Christians.²⁰ Perhaps, instead of censure, some applause may be due to the superior sense and spirit of our ancestors, who had convinced themselves that religion cannot abolish the unalienable rights of human nature.²¹ Perhaps the patience of the primitive church may be ascribed to its weakness, as well as to its virtue. A sect of unwarlike plebeians, without leaders, without arms, without fortifications, must have encountered inevitable destruction in a rash

19 Tertullian. Apolog. c. 32, 34, 35, 36. Tamen nunquam Albiniani, nec Nigriani vel Cassiani inveniri potuerunt Christiani. Ad Scapulum, c. 2. If this assertion be strictly true, it excludes the Christians of that age from all civil and military employments, which would have compelled them to take an active part in the service of their respective governors. See Moyle's Works, vol. ii. p. 349.

20 See the artful Bossuet (*Hist. des Variations des Eglises Protestants*, tom. iii. p. 210 ... 258), and the malicious Bayle (tom. ii. p. 630). I name Bayle, for he was certainly the author of the *Avis aux Réfugiés*; consult the *Dictionnaire Critique de Chauffepié*, tom. i. part ii. p. 145.

21 Buchanan is the earliest, or at least the most celebrated, of the reformers, who has justified the theory of resistance. See his *Dialogue de Jure Regni apud Scotos*, tom. ii. p. 28, 30. edit. fol. Ruddiman.



and fruitless resistance to the master of the Roman legions. But the Christians, when they deprecated the wrath of Diocletian, or solicited the favour of Constantine, could allege, with truth and confidence, that they held the principle of passive obedience, and that, in the space of three centuries, their conduct had always been conformable to their principles. They might add, that the throne of the emperors would be established on a fixed and permanent basis, if all their subjects embracing the Christian doctrine, should learn to suffer and to obey.

Divine
right of
Constantine.

In the general order of Providence, princes and tyrants are considered as the ministers of Heaven, appointed to rule or to chastise the nations of the earth. But sacred history affords many illustrious examples of the more intermediate interposition of the Deity in the government of his chosen people. The sceptre and the sword were committed to the hands of Moses, of Joshua, of Gideon, of David, of the Maccabees; the virtues of those heroes were the motive or the effect of the Divine favour, the success of their arms was destined to achieve the deliverance or the triumph of the church. If the judges of Israel were occasional and temporary magistrates, the kings of Judah derived from the royal unction of their great ancestor, an hereditary and indefeasible right, which could not be forfeited by their own vices, nor recalled by the caprice of their subjects. The same extraordinary providence, which was no longer confined to the Jewish people, might elect Constantine and his family as the protectors of the Christian world; and the devout Lactantius announces, in a prophetic tone, the future glories of his long and universal reign.²² Galerius and Maximin, Maxentius and Licinius, were the rivals who shared with the favourite of Heaven the provinces of the empire. The tragic deaths of Galerius and Maximin soon gratified the resentment, and fulfilled the sanguine expectations, of the Christians. The success of Constantine against Maxentius and Licinius, removed the two

²² Lactant. Divin. Institut. i. 1 Eusebius, in the course of his history, his life, and his oration, repeatedly inculcates the divine right of Constantine to the empire.

formidable competitors who still opposed the triumph of the second David, and his cause might seem to claim the peculiar interposition of Providence. The character of the Roman tyrant disgraced the purple and human nature; and though the Christians might enjoy his precarious favour, they were exposed, with the rest of his subjects, to the effects of his wanton and capricious cruelty. The conduct of Licinius soon betrayed the reluctance with which he had consented to the wise and humane regulations of the edict of Milan. The convocation of provincial synods was prohibited in his dominions; his Christian officers were ignominiously dismissed; and if he avoided the guilt, or rather danger, of a general persecution, his partial oppressions were rendered still more odious, by the violation of a solemn and voluntary engagement.²³ While the East, according to the lively expression of Eusebius, was involved in the shades of infernal darkness, the auspicious rays of celestial light warmed and illuminated the provinces of the West. The piety of Constantine was admitted as an unexceptionable proof of the justice of his arms; and his use of victory confirmed the opinion of the Christians, that their hero was inspired, and conducted, by the Lord of Hosts. The conquest of Italy produced a general edict of toleration: and as soon as the defeat of Licinius had invested Constantine with the sole dominion of the Roman world, he immediately, by circular letters, exhorted all his subjects to imitate, without delay, the example of their sovereign, and to embrace the divine truth of Christianity.²⁴ A.D. 324.

The assurance that the elevation of Constantine was intimately connected with the designs of Providence, instilled into the minds of the Christians two opinions, which, by very different means, assisted the accomplishment of the prophecy. Their warm and active loyalty

Loyalty
and zeal of
the Chris-
tian party.

²³ Our imperfect knowledge of the persecution of Licinius is derived from Eusebius (*Hist. Eccles.* l. x. c. 8. *Vit. Constantin.* l. i. c. 49....56. l. ii. c. 1, 2). Aurelius Victor mentions his cruelty in general terms.

²⁴ Euseb. in *Vit. Constant.* l. ii. c. 24....42. 48....60.

exhausted in his favour every resource of human industry; and they confidently expected that their strenuous efforts would be seconded by some divine and miraculous aid. The enemies of Constantine have imputed to interested motives the alliance which he insensibly contracted with the Catholic church, and which apparently contributes to the success of his ambition. In the beginning of the fourth century the Christians still bore a very inadequate proportion to the inhabitants of the empire; but among a degenerate people, who viewed the change of masters with the indifference of slaves, the spirit and union of a religious party might assist the popular leader, to whose service, from a principle of conscience, they had devoted their lives and fortunes.²⁵ The example of his father had instructed Constantine to esteem and to reward the merit of the Christians; and in the distribution of public offices, he had the advantage of strengthening his government, by the choice of ministers or generals, in whose fidelity he could repose a just and unreserved confidence. By the influence of these dignified missionaries, the proselytes of the new faith must have multiplied in the court and army; the Barbarians of Germany, who filled the ranks of the legions, were of a careless temper, which acquiesced without resistance in the religion of their commander; and when they passed the Alps, it may fairly be presumed, that a great number of the soldiers had already consecrated their swords to the service of Christ and of Constantine.²⁶ The habits of mankind, and the interest of religion, gradually abated the horror of war and bloodshed, which had so long prevailed among the Christians;

25 In the beginning of the last century, the Papists of England were only a *thirtieth*, and the Protestants of France only a *fifteenth* part of the respective nations, to whom their spirit and power were a constant object of apprehension. See the relations which Bentivoglio (who was then nuncio at Brussels, and afterwards cardinal) transmitted to the court of Rome (*Relazione*, tom. ii. p. 211. 241), Bentivoglio was curious, well-informed, but somewhat partial.

26 This careless temper of the Germans appears almost uniformly in the history of the conversion of each of the tribes. The legions of Constantine were recruited with Germans (*Zosimus*, l. ii. p. 86); and the court even of his father had been filled with Christians. See the first book of the *Life of Constantine*, by Eusebius.

and in the councils which were assembled under the gracious protection of Constantine, the authority of the bishops was seasonably employed to ratify the obligation of the military oath, and to inflict the penalty of excommunication on those soldiers who threw away their arms during the peace of the church.²⁷ While Constantine, in his own dominions, encreased the number and zeal of his faithful adherents, he could depend on the support of a powerful faction in those provinces, which were still possessed or usurped by his rivals. A secret disaffection was diffused among the Christian subjects of Maxentius and Licinius; and the resentment which the latter did not attempt to conceal, served only to engage them still more deeply in the interest of his competitor. The regular correspondence which connected the bishops of the most distant provinces, enabled them freely to communicate their wishes and their designs, and to transmit without danger any useful intelligence, or any pious contributions, which might promote the service of Constantine, who publicly declared that he had taken up arms for the deliverance of the church.²⁸

The enthusiasm which inspired the troops, and perhaps the emperor himself, had sharpened their swords while it satisfied their conscience. They marched to battle with the full assurance, that the same God, who had formerly opened a passage to the Israelites through the waters of Jordan, and had thrown down the walls of Jericho at the sound of the trumpets of Joshua, would display his visible majesty and power in the victory of Constantine. The evidence of ecclesiastical history is prepared to affirm, that their expectations were justified by the con-

Expecta-
tion and
belief of
a miracle.

27 De his qui arma projiciunt in pace, placuit eos abstinere a communione. Concil. Arelat, Canon iii. The best critics apply these words to the *peace of the church*.

28 Eusebius always considers the second civil war against Licinius as a sort of religious crusade. At the invitation of the tyrant, some Christian officers had resumed their *zones*; or, in other words, had returned to the military service. Their conduct was afterwards censured by the 12th canon of the council of Nice; if this particular application may be received, instead of the loose and general sense of the Greek interpreters, Balsamou, Zenaras, and Alexis Aristenus. See Beveridge, Pandect. Eccles. Græc. tom. i. p. 72. tom. ii. p. 78. Annotation.

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spicuous miracle to which the conversion of the first Christian emperor has been almost unanimously ascribed. The real or imaginary cause of so important an event, deserves and demands the attention of posterity; and I shall endeavour to form a just estimate of the famous vision of Constantine, by a distinct consideration of the *standard*, the *dream*, and the *celestial sign*; by separating the historical, the natural, and the marvellous parts of this extraordinary story, which, in the composition of a specious argument, have been artfully confounded in one splendid and brittle mass.

The *Labarum*, or
standard of
the cross.

I. An instrument of the tortures which were inflicted only on slaves and strangers, became an object of horror in the eyes of a Roman citizen; and the ideas of guilt, of pain, and of ignominy, were closely united with the idea of the cross.²⁹ The piety, rather than the humanity of Constantine, soon abolished in his dominions, the punishment which the Saviour of mankind had condescended to suffer;³⁰ but the emperor had already learned to despise the prejudices of his education, and of his people, before he could erect in the midst of Rome his own statue, bearing a cross in its right hand; with an inscription, which referred the victory of his arms, and the deliverance of Rome, to the virtue of that salutary sign, the true symbol of force and courage.³¹ The same symbol sanctified the arms of the soldiers of Constantine; the cross glittered on their helmets, was engraved on their shields,

29 *Nomen ipsum crucis absit non modo a corpore civium Romanorum, sed etiam a cogitatione, oculis, auribus.* Cicero pro Raberio, c. 5. The Christian writers, Justin, Minucius Felix, Tertullian, Jerom, and Maximus of Turin, have investigated with tolerable success the figure or likeness of a cross in almost every object of nature or art; in the intersection of the meridian and equator, the human face, a bird flying, a man swimming, a mast and yard, a plough, a *standard*, &c. &c. &c. See Lipius de Cruce, l. i. c. 9.

30 See Aurelius Victor, who considers this law as one of the examples of Constantine's piety. An edict so honourable to Christianity deserved a place in the Theodosian Code, instead of the indirect mention of it, which seems to result from the comparison of the vth and xviiiith titles of the ixth book.

31 Eusebius, in Vit. Constantin. l. i. c. 40. The statue, or at least the cross and inscription, may be ascribed with more probability to the second, or even the third, visit of Constantine to Rome. Immediately after the defeat of Maxentius, the minds of the senate and people were scarcely ripe for this public monument.

was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself, were distinguished only by richer materials and more exquisite workmanship.³² But the principal standard which displayed the triumph of the cross was stiled the *Labarum*,³³ an obscure, though celebrated name, which has been vainly derived from almost all the languages of the world. It is described³⁴ as a long pike intersected by a transversal beam. The silken veil which hung down from the beam, was curiously enwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold which enclosed the mysterious monogram, at once expressive of the figure of the cross, and the initial letters of the name of Christ.³⁵ The safety of the labarum was entrusted to fifty guards, of approved valour and fidelity; their station was marked by honours and emoluments; and some fortunate accidents soon introduced an opinion, that as long as the guards of the labarum were engaged in the execution of their office, they were secure and invulnerable amidst the darts of the enemy. In the second civil war Licinius felt and dreaded the power of this consecrated banner,

32 Agnoscas regina libens mea signa necesse est;
In quibus effigies *crucis* aut gemmata refulget
Aut longis solido ex auro præfertur in hastis.
Hoc signo invictus, transmissis Alpibus Ultor
Servitium solvit miserabile Constantinus

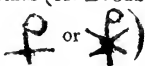
* * * * *

Christus *purpureum* gemmanti textus in auro
Signabat *Labarum*, clypeorum insignia Christus
Scripserat; ardebat summis *crux* addita cristis.

Prudent. in Symmachum, l. ii. 464. 486.

33 The derivation and meaning of the word *Labarum*, or *Laborum*, which is employed by Gregory Nazianzen, Ambrose, Prudentius, &c. still remain totally unknown; in spite of the efforts of the critics, who have ineffectually tortured the Latin, Greek, Spanish, Celtic, Teutonic, Illyric, Armenian, &c. in search of an etymology. See Ducange, in Gloss. Med. & infim. Latinitat. sub. voce *Labarum*, and Godefroy, ad Cod. Theodos. tom. ii. p. 143.

34 Euseb. in Vit. Constantin. l. i. c. 30, 31. Baronius (Annal. Eccles. A. D. 312, No. 26.) has engraved a representation of the Labarum.

35 Transversâ X literâ, summo capite circumflexo, Christum in scutis notat. Cæcilius de M. P. c. 44. Cuper (ad M. P. in edit. Lactant. tom. ii. p. 500.) and Baronius (A. D. 312. No. 25.) have engraved from ancient monuments several specimens (as thus ) extremely fashionable in the Christian world.

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the sight of which, in the distress of battle, animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions.³⁶ The Christian emperors, who respected the example of Constantine, displayed in all their military expeditions the standard of the cross; but when the degenerate successors of Theodosius had ceased to appear in person at the head of their armies, the labarum was deposited as a venerable but useless relic in the palace of Constantinople.³⁷ Its honours are still preserved on the medals of the Flavian family. Their grateful devotion has placed the monogram of Christ in the midst of the ensigns of Rome. The solemn epithets of, safety of the republic, glory of the army, restoration of public happiness, are equally applied to the religious and military trophies; and there is still extant a medal of the emperor Constantius, where the standard of the labarum is accompanied with these memorable words, *BY THIS SIGN THOU SHALT CONQUER*.³⁸

The dream
of Con-
stantine.

II. In all occasions of danger or distress, it was the practice of the primitive Christians to fortify their minds and bodies by the sign of the cross, which they used, in all their ecclesiastical rites, in all the daily occurrences of life, as an infallible preservative against every species of spiritual or temporal evil.³⁹ The authority of the church might alone have had sufficient weight to justify the de-

36 Euseb. in Vit. Constantin. l. ii. c. 7, 8, 9. He introduces the Labarum before the Italian expedition; but his narrative seems to indicate that it was never shewn at the head of an army, till Constantine, above ten years afterwards, declared himself the enemy of Licinius, and the deliverer of the church.

37 See Cod. Theod. l. vi. tit. xxv. Sozomen, l. i. c. 2. Theophan. Chronograph. p. 11. Theophanes lived towards the end of the eighth century, almost five hundred years after Constantine. The modern Greeks were not inclined to display in the field the standard of the empire and of Christianity; and though they depended on every superstitious hope of defence, the promise of victory would have appeared too bold a fiction.

38 The Abbé du Voisin, p. 103, &c. alleges several of these medals, and quotes a particular dissertation of a Jesuit, the Pere de Grainville, on this subject.

39 Tertullian, de Corona, c. 3. Athanasius, tom. i. p. 101. The learned Jesuit Petavius (Dogmata Theolog. l. xv. c. 9, 10) has collected many similar passages on the virtues of the cross, which in the last age embarrassed our Protestant disputants.

votion of Constantine, who in the same prudent and gradual progress acknowledged the truth, and assumed the symbol, of Christianity. But the testimony of a contemporary writer, who in a formal treatise has avenged the cause of religion, bestows on the piety of the emperor a more awful and sublime character. He affirms with the most perfect confidence, that in the night which preceded the last battle against Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the *celestial sign of God*, the sacred monogram of the name of Christ; that he executed the commands of heaven, and that his valour and obedience were rewarded by the decisive victory of the Milvian bridge. Some considerations might perhaps incline a sceptical mind to suspect the judgment or the veracity of the rhetorician, whose pen, either from zeal or interest, was devoted to the cause of the prevailing faction.⁴⁰ He appears to have published his deaths of the persecutors at Nicomedia about three years after the Roman victory; but the interval of a thousand miles, and a thousand days, will allow an ample latitude for the invention of declaimers, the credulity of party, and the tacit approbation of the emperor himself; who might listen without indignation to a marvellous tale, which exalted his fame, and promoted his designs. In favour of Licinius, who still dissembled his animosity to the Christians, the same author has provided a similar vision, of a form of prayer, which was communicated by an angel, and repeated by the whole army before they engaged the legions of the tyrant Maximin. The frequent repetition of miracles serves to provoke, where it does not subdue, the reason

⁴⁰ Cæcilius, de M. P. c. 44. It is certain, that this historical declamation was composed and published, while Licinius, sovereign of the East, still preserved the friendship of Constantine, and of the Christians. Every reader of taste must perceive, that the style is of a very different and inferior character to that of Lactantius; and such indeed is the judgment of Le Clerc and Lardner (Bibliothèque Ancienne et Moderne, tom. iii. p. 438. Credibility of the Gospel, &c. part ii. vol. vii. p. 94). Three arguments from the title of the book, and from the names of Donatus and Cæcilius, are produced by the advocates for Lactantius (see the P. Lestocq, tom. ii. p. 46...60). Each of these proofs is singly weak and defective; but their concurrence has great weight. I have often fluctuated, and shall *tamely* follow the Colbert MS. in calling the author (whoever he was) Cæcilius.

of mankind;⁴¹ but if the dream of Constantine is separately considered, it may be naturally explained either by the policy or the enthusiasm of the emperor. Whilst his anxiety for the approaching day, which must decide the fate of the empire, was suspended by a short and interrupted slumber, the venerable form of Christ, and the well-known symbol of his religion, might forcibly offer themselves to the active fancy of a prince who revered the name, and had perhaps secretly implored the power, of the God of the Christians. As readily might a consummate statesman indulge himself in the use of one of those military stratagems, one of those pious frauds, which Philip and Sertorius had employed with such art and effect.⁴² The præternatural origin of dreams was universally admitted by the nations of antiquity, and a considerable part of the Gallic army was already prepared to place their confidence in the salutary sign of the Christian religion. The secret vision of Constantine could be disproved only by the event; and the intrepid hero who had passed the Alps and the Apennine, might view with careless despair the consequences of a defeat under the walls of Rome. The senate and people, exulting in their own deliverance from an odious tyrant, acknowledged that the victory of Constantine surpassed the powers of man, without daring to insinuate that it had been obtained by the protection of the *Gods*. The triumphal arch which was erected about three years after the event, proclaims, in ambiguous language, that, by the greatness of his own mind, and by an *instinct* or impulse of the Divinity, he

41 Cæcilius, de M. P. c. 46. There seems to be some reason in the observation of M. de Voltaire (*Oeuvres*, tom. xiv. p. 307), who ascribes to the success of Constantine the superior fame of his Labarum above the angel of Licinius. Yet even this angel is favourably entertained by Pagi, Tillemont, Fleury, &c. who are fond of increasing their stock of miracles.

42 Besides these well-known examples, Tollius (Preface to Boileau's translation of Longinus) has discovered a vision of Antigonus, who assured his troops that he had seen a pentagon (the symbol of safety) with these words, "In this conquer." But Tollius has most inexcusably omitted to produce his authority; and his own character, literary as well as moral, is not free from reproach (see *Chauffepié Dictionnaire Critique*, tom. iv. p. 460). Without insisting on the silence of Diodorus, Plutarch, Justin, &c. it may be observed that Polyænus, who in a separate chapter (l. iv. c. 6.) has collected nineteen military stratagems of Antigonus, is totally ignorant of this remarkable vision.

had saved and avenged the Roman republic.⁴³ The Pagan orator, who had seized an earlier opportunity of celebrating the virtues of the conqueror, supposes that he alone enjoyed a secret and intimate commerce with the Supreme Being, who delegated the care of mortals to his subordinate deities; and thus assigns a very plausible reason why the subjects of Constantine should not presume to embrace the new religion of their sovereign.⁴⁴

III. The philosopher, who with calm suspicion examines the dreams and omens, the miracles and prodigies, of profane or even of ecclesiastical history, will probably conclude, that if the eyes of the spectators have sometimes been deceived by fraud, the understanding of the readers has much more frequently been insulted by fiction. Every event, or appearance, or accident, which seems to deviate from the ordinary course of nature, has been rashly ascribed to the immediate action of the Deity; and the astonished fancy of the multitude has sometimes given shape and colour, language and motion, to the fleeting but uncommon meteors of the air.⁴⁵ Nazarius and Eusebius are the two most celebrated orators, who in studied panegyrics have laboured to exalt the glory of Constantine. Nine years after the Roman victory, Nazarius⁴⁶ describes an army of divine warriors, who seemed to fall from the sky: he marks their beauty, their spirit, their gigantic forms, the stream of light which beamed from their celestial armour, their patience in suffering themselves to be heard, as well as seen, by mortals; and their declaration that they were sent, that they flew,

Appear-
ance of a
cross in the
sky.

A. D. 321.

43 *Instinctu Divinitatis, mentis magnitudine.* The inscription on the triumphal arch of Constantine, which has been copied by Baronius, Gruter, &c. may still be perused by every curious traveller.

44 *Habes profecto aliquid cum illa mente Divinâ secretum; quæ delegatâ nostrâ Diis Minoribus curâ uni se tibi dignatur ostendere.* Panegy. Vet. ix. 2.

45 M. Freret (*Memoires de l'Academie des Inscriptions*, tom. iv. p. 411...437) explains, by physical causes, many of the prodigies of antiquity; and Fabricius, who is abused by both parties, vainly tries to introduce the celestial cross of Constantine among the solar Halos. *Bibliothec. Græc.* tom. vi. p. 8...29.

46 *Nazarius inter Panegy. Vet. x. 14, 15.* It is unnecessary to name the moderns, whose undistinguishing and ravenous appetite has swallowed even the Pagan bait of Nazarius.

CHAP.
XX.

A. D. 338.

to the assistance of the great Constantine. For the truth of this prodigy, the Pagan orator appeals to the whole Gallic nation, in whose presence he was then speaking; and seems to hope that the ancient apparitions⁴⁷ would now obtain credit from this recent and public event. The Christian fable of Eusebius, which, in the space of twenty-six years, might arise from the original dream, is cast in a much more correct and elegant mould. In one of the marches of Constantine, he is reported to have seen with his own eyes the luminous trophy of the cross, placed above the meridian sun, and inscribed with the following words: *ΒΥ ΤΗΣ, ΚΟΝΚΥΕΡ*. This amazing object in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion; but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes; and displaying the same celestial sign of the cross, he directed Constantine to frame a similar standard, and to march, with an assurance of victory, against Maxentius, and all his enemies.⁴⁸ The learned bishop of Cæsarea appears to be sensible, that the recent discovery of this marvellous anecdote would excite some surprise and distrust among the most pious of his readers. Yet, instead of ascertaining the precise circumstances of time and place, which always serve to detect falsehood, or establish truth;⁴⁹ instead of collecting and recording the evidence of so many living witnesses, who must have been spectators of this stupendous miracle;⁵⁰ Eusebius

⁴⁷ The apparitions of Castor and Pollux, particularly to announce the Macedonian victory, are attested by historians and public monuments. See Cicero de Natura Deorum, ii. 2. iii. 5, 6 Florus, ii. 12. Valerius Maximus, i. i. c. 8. No. 1. Yet the most recent of these miracles is omitted, and indirectly denied by Livy (xlv. 1).

⁴⁸ Eusebius, i. i. c. 28, 29, 30. The silence of the same Eusebius, in his Ecclesiastical History, is deeply felt by those advocates for the miracle who are not absolutely callous.

⁴⁹ The narrative of Constantine seems to indicate, that he saw the cross in the sky before he passed the Alps against Maxentius. The scene has been fixed by provincial vanity at Treves, Besancon, &c. See Tillemont, Hist. des Empereurs, tom. iv. p. 573.

⁵⁰ The pious Tillemont (Mem. Eccles. tom. vii. p. 1317) rejects with a sigh the useful Acts of Arsenius, a veteran and a martyr, who attests as an eye-witness the vision of Constantine.

contents himself with alleging a very singular testimony; that of the deceased Constantine, who, many years after the event, in the freedom of conversation, had related to him this extraordinary incident of his own life, and had attested the truth of it by a solemn oath. The prudence and gratitude of the learned prelate forbad him to suspect the veracity of his victorious master; but he plainly intimates, that, in a fact of such a nature, he should have refused his assent to any meaner authority. This motive of credibility could not survive the power of the Flavian family; and the celestial sign, which the Infidels might afterwards deride,⁵¹ was disregarded by the Christians of the age which immediately followed the conversion of Constantine.⁵² But the Catholic church, both of the East and of the West, has adopted a prodigy which favours, or seems to favour, the popular worship of the cross. The vision of Constantine maintained an honourable place in the legend of superstition, till the bold and sagacious spirit of criticism presumed to depreciate the triumph, and to arraign the truth, of the first Christian emperor.⁵³

The protestant and philosophic readers of the present age will incline to believe, that, in the account of his own conversion, Constantine attested a wilful falsehood by a solemn and deliberate perjury. They may not hesitate to pronounce, that, in the choice of a religion, his mind was determined only by a sense of interest; and that (ac-

The conversion of Constantine might be sincere.

51 Gelasius Cyzic. in Act. Concil. Nicen. l. i. c. 4.

52 The advocates for the vision are unable to produce a single testimony from the fathers of the fourth and fifth centuries, who, in their voluminous writings, repeatedly celebrate the triumph of the church and of Constantine. As these venerable men had not any dislike to a miracle, we may suspect (and the suspicion is confirmed by the ignorance of Jerom) that they were all unacquainted with the life of Constantine by Eusebius. This tract was recovered by the diligence of those who translated or continued his Ecclesiastical History, and who have represented in various colours the vision of the cross.

53 Godefroy was the first who, in the year 1643 (Not. ad Philostorgium, l. i. c. 6. p. 16), expressed any doubt of a miracle which had been supported with equal zeal by Cardinal Baronius, and the Centuriators of Magdeburgh. Since that time many of the Protestant critics have inclined towards doubt and disbelief. The objections are urged, with great force, by M. Chaufflépié (Dictionnaire Critique, tom. iv. p. 6...11); and, in the year 1774, a doctor of Sorbonne, the Abbé du Voisin, published an Apology, which deserves the praise of learning and moderation.

CHAP.
XX.

According to the expression of a profane poet⁵⁴) he used the altars of the church as a convenient foot-stool to the throne of the empire. A conclusion so harsh and so absolute is not, however, warranted by our knowledge of human nature, of Constantine, or of Christianity. In an age of religious fervour, the most artful statesmen are observed to feel some part of the enthusiasm which they inspire; and the most orthodox saints assume the dangerous privilege of defending the cause of truth by the arms of deceit and falsehood. Personal interest is often the standard of our belief, as well as of our practice; and the same motives of temporal advantage which might influence the public conduct and professions of Constantine, would insensibly dispose his mind to embrace a religion so propitious to his fame and fortunes. His vanity was gratified by the flattering assurance, that *he* had been chosen by Heaven to reign over the earth; success had justified his divine title to the throne, and that title was founded on the truth of the Christian revelation. As real virtue is sometimes excited by undeserved applause, the specious piety of Constantine, if at first it was only specious, might gradually, by the influence of praise, of habit, and of example, be matured into serious faith and fervent devotion. The bishops and teachers of the new sect, whose dress and manners had not qualified them for the residence of a court, were admitted to the Imperial table; they accompanied the monarch in his expeditions; and the ascendant which one of them, an

- 54 Lors Constantin dit ces propres paroles :
 J'ai renversé le culte des idoles ;
 Sur les debris de leurs temples fumans
 Au Dieu du Ciel j'ai prodigué l'encens.
 Mais tous mes soins pour sa grandeur supreme
 N'eurent jamais d'autre objet que moi-même ;
 Les saints autels n'étoient à mes regards
 Qu'un marche-pié du trône des Césars
 L'ambition, la fureur, les delices
 Etoient mes Dieux, avoient mes sacrifices.
 L'or des Chrétiens, leurs intrigues, leur sang
 Ont cimenté ma fortune et mon rang.

The poem which contains these lines may be read with pleasure, but cannot be named with decency.

Egyptian or a Spaniard,⁵⁵ acquired over his mind, was imputed by the Pagans to the effect of magic.⁵⁶ Lactantius, who has adorned the precepts of the gospel with the eloquence of Cicero;⁵⁷ and Eusebius, who has consecrated the learning and philosophy of the Greeks to the service of religion,⁵⁸ were both received into the friendship and familiarity of their sovereign: and those able masters of controversy could patiently watch the soft and yielding moments of persuasion, and dexterously apply the arguments which were the best adapted to his character and understanding. Whatever advantages might be derived from the acquisition of an Imperial proselyte, he was distinguished by the splendour of his purple, rather than by the superiority of wisdom or virtue, from the many thousands of his subjects who had embraced the doctrines of Christianity. Nor can it be deemed incredible, that the mind of an unlettered soldier should have yielded to the weight of evidence, which, in a more enlightened age, has satisfied or subdued the reason of a Grotius, a Pascal, or a Locke. In the midst of the incessant labours of his great office, this soldier employed, or affected to employ, the hours of the night in the diligent study of the Scriptures, and the composition of theological discourses; which he afterwards pronounced in the presence of a numerous and applauding audience. In a very long discourse, which is still extant, the royal preacher expatiates on the various proofs of religion; but he dwells

55 This favourite was probably the great Osius, bishop of Cordova, who preferred the pastoral care of the whole church to the government of a particular diocese. His character is magnificently, though concisely expressed by Athanasius (tom. i. p. 703). See Tillemont, *Mem. Eccles.* tom. vii. p. 524...561. Osius was accused, perhaps unjustly, of retiring from court with a very ample fortune.

56 See Eusebius (in *Vit. Constant.* passim), and Zosimus, l. ii. p. 104.

57 The Christianity of Lactantius was of a moral, rather than of a mysterious cast. "*Erat pæne rudis (says the orthodox Bull) disciplinæ Christianæ, et in rhetoricâ melius quam in theologiâ versatus.*" *Defensio Fidei Nicenæ*, sect. ii. c. 14.

58 Fabricius with his usual diligence, has collected a list of between three and four hundred authors quoted in the *Evangelical Preparations of Eusebius*. See *Bibliothec. Græc.* l. v. c. 4. tom. vi. p. 37...56.

CHAP.
XX.

The fourth
eclogue of
Virgil.

with peculiar complacency on the Sybilline verses,⁵⁹ and the fourth eclogue of Virgil.⁶⁰ Forty years before the birth of Christ, the Mantuan bard, as if inspired by the celestial muse of Isaiah, had celebrated, with all the pomp of Oriental metaphor, the return of the Virgin, the fall of the serpent, the approaching birth of a godlike child, the offspring of the great Jupiter, who should expiate the guilt of human kind, and govern the peaceful universe with the virtues of his father; the rise and appearance of an heavenly race, a primitive nation throughout the world; and the gradual restoration of the innocence and felicity of the golden age. The poet was perhaps unconscious of the secret sense and object of these sublime predictions, which have been so unworthily applied to the infant son of a consul, or a triumvir:⁶¹ but if a more splendid, and indeed specious, interpretation of the fourth eclogue contributed to the conversion of the first Christian emperor, Virgil may deserve to be ranked among the most successful missionaries of the gospel.⁶²

Devotion
and privileges
of
Constantine.

The awful mysteries of the Christian faith and worship were concealed from the eyes of strangers, and even of catechumens, with an affected secrecy, which served to excite their wonder and curiosity.⁶³ But the severe rules of discipline which the prudence of the bishops had instituted, were relaxed by the same prudence in favour of an Imperial proselyte, whom it was so important to allure, by every gentle condescension, into the

59 See Constant. Orat. ad Sanctos, c. 19, 20. He chiefly depends on a mysterious acrostic, composed in the sixth age after the Deluge by the Erythræan Sybil, and translated by Cicero into Latin. The initial letters of the thirty-four Greek verses form this prophetic sentence: JESUS CHRIST, SON OF GOD, SAVIOUR OF THE WORLD.

60 In his paraphrase of Virgil, the emperor has frequently assisted and improved the literal sense of the Latin text. See Blondel des Sybilles. l. i. c. 14, 15, 16.

61 The different claims of an elder and younger son of Pollio, of Julia, of Drusus, of Marcellus, are found to be incompatible with chronology, history, and the good sense of Virgil.

62 See Lowth de Sacra Poesi Hebræorum Prælect. xxi. p. 289...293. In the examination of the fourth eclogue, the respectable bishop of London has displayed learning, taste, ingenuity, and a temperate enthusiasm, which exalts his fancy without degrading his judgment.

63 The distinction between the public and the secret parts of divine service, the *missa catechumenorum*, and the *missa fidelium*, and the myste-

pale of the church ; and Constantine was permitted, at least by a tacit dispensation, to enjoy *most* of the privileges, before he had contracted *any* of the obligations, of a Christian. Instead of retiring from the congregation, when the voice of the deacon dismissed the profane multitude, he prayed with the faithful, disputed with the bishops, preached on the most sublime and intricate subjects of theology, celebrated with sacred rites the vigil of Easter, and publicly declared himself, not only a partaker, but, in some measure, a priest and hierophant of the Christian mysteries.⁶⁴ The pride of Constantine might assume, and his services had deserved, some extraordinary distinction: an ill-timed rigour might have blasted the unripened fruits of his conversion ; and if the doors of the church had been strictly closed against a prince who had deserted the altars of the gods, the master of the empire would have been left destitute of any form of religious worship. In his last visit to Rome, he piously disclaimed and insulted the superstition of his ancestors, by refusing to lead the military procession of the equestrian order, and to offer the public vows to the Jupiter of the Capitoline Hill.⁶⁵ Many years before his baptism and death, Constantine had proclaimed to the world that neither his person nor his image should ever more be seen within the walls of an idolatrous temple ; while he distributed through the provinces a variety of medals and pictures, which represented the emperor in an humble and suppliant posture of Christian devotion.⁶⁶

The pride of Constantine, who refused the privileges of a catechumen, cannot easily be explained or excused ; but the delay of his baptism may be justified by the

Delay of
his baptism
till the ap-
proach of
death.

rious veil which piety or policy had cast over the latter, are very judiciously explained by Thiers, *Exposition du Saint Sacrement*, l. i. c. 8....12. p. 59.... 91: but as, on this subject, the Papists may reasonably be suspected, a Protestant reader will depend with more confidence on the learned Bingham. *Antiquities*, l. x. c. 5.

64 See Eusebius in *Vit. Const.* l. iv. c. 15...32. and the whole tenor of Constantine's Sermon. The faith and devotion of the emperor has furnished Baronius with a specious argument in favour of his early baptism.

65 Zosimus, l. ii. p. 105.

66 Eusebius in *Vit. Constant.* l. iv. c. 15, 16.

maxims and the practice of ecclesiastical antiquity. The sacrament of baptism⁶⁷ was regularly administered by the bishop himself, with his assistant clergy, in the cathedral church of the diocese, during the fifty days between the solemn festivals of Easter and Pentecost; and this holy term admitted a numerous band of infants and adult persons into the bosom of the church. The discretion of parents often suspended the baptism of their children till they could understand the obligations which they contracted; the severity of ancient bishops exacted from the new converts a noviciate of two or three years; and the catechumens themselves, from different motives of a temporal or a spiritual nature, were seldom impatient to assume the character of perfect and initiated Christians. The sacrament of baptism was supposed to contain a full and absolute expiation of sin; and the soul was instantly restored to its original purity, and entitled to the promise of eternal salvation. Among the proselytes of Christianity, there were many who judged it imprudent to precipitate a salutary rite, which could not be repeated; to throw away an inestimable privilege, which could never be recovered. By the delay of their baptism, they could venture freely to indulge their passions in the enjoyment of this world, while they still retained in their own hands the means of a sure and easy absolution.⁶⁸ The sublime

67 The theory and practice of antiquity with regard to the sacrament of baptism, have been copiously explained by Dom. Chardon, *Hist. des Sacramens*, tom. i. p. 3...405; Dom. Martenne, *de Ritibus Ecclesiæ Antiquis*, tom. i; and by Bingham in the tenth and eleventh books of his *Christian Antiquities*. One circumstance may be observed, in which the modern churches have materially departed from the ancient custom. The sacrament of baptism (even when it was administered to infants) was immediately followed by confirmation and the holy communion.

68 The fathers, who censured this criminal delay, could not deny the certain and victorious efficacy even of a death-bed baptism. The ingenious rhetoric of Chrysostom could find only three arguments against these prudent Christians. 1. That we should love and pursue virtue for her own sake, and not merely for the reward. 2. That we may be surprised by death without an opportunity of baptism. 3. That although we shall be placed in heaven, we shall only twinkle like little stars, when compared to the suns of righteousness who have run their appointed course with labour, with success, and with glory. Chrysostom in *Epist. ad Hebræos*, Homil. xiii. apud Chardon, *Hist. des Sacramens*, tom. i. p. 49. I believe that this delay of baptism, though attended with the most pernicious consequences, was never con-

theory of the gospel had made a much fainter impression on the heart, than on the understanding of Constantine himself. He pursued the great object of his ambition through the dark and bloody paths of war and policy; and, after the victory, he abandoned himself, without moderation, to the abuse of his fortune. Instead of asserting his just superiority above the imperfect heroism and prophane philosophy of Trajan and the Antonines, the mature age of Constantine forfeited the reputation which he had acquired in his youth. As he gradually advanced in the knowledge of truth, he proportionably declined in the practice of virtue; and the same year of his reign in which he convened the council of Nice, was polluted by the execution, or rather murder, of his eldest son. This date is alone sufficient to refute the ignorant and malicious suggestions of Zosimus,⁶⁹ who affirms, that, after the death of Crispus, the remorse of his father accepted from the ministers of Christianity the expiation which he had vainly solicited from the Pagan pontiffs. At the time of the death of Crispus, the emperor could no longer hesitate in the choice of a religion; he could no longer be ignorant that the church was possessed of an infalliable remedy, though he chose to defer the application of it, till the approach of death had removed the temptation and danger of a relapse. The bishops, whom he summoned in his last illness to the palace of Nicomedia, were edified by the fervour with which he requested and received the sacrament of baptism, by the solemn protestation that the remainder of his life should be worthy of a disciple of Christ, and by his humble refusal to wear the Imperial purple after he had been clothed in the white garment of a Neophyte. The example and reputation of Constantine

demned by any general or provincial council or by any public act or declaration of the church. The zeal of the bishops was easily kindled on much slighter occasions.

69 Zosimus, l. ii. p. 104. For this disingenuous falsehood he has deserved and experienced the harshest treatment from all the ecclesiastical writers, except Cardinal Baronius (A. D. 324, No. 15....28), who had occasion to employ the infidel on a particular service against the Arian Eusebius.

seemed to countenance the delay of baptism⁷⁰. Future tyrants were encouraged to believe, that the innocent blood which they might shed in a long reign would instantly be washed away in the waters of regeneration; and the abuse of religion dangerously undermined the foundations of moral virtue.

The gratitude of the church has exalted the virtues and excused the failings of a generous patron, who seated Christianity on the throne of the Roman world; and the Greeks, who celebrate the festival of the Imperial saint, seldom mention the name of Constantine without adding the title of *equal to the Apostles*.⁷¹ Such a comparison, if it alludes to the character of those divine missionaries, must be imputed to the extravagance of impious flattery. But if the parallel be confined to the extent and number of their evangelic victories, the success of Constantine might perhaps equal that of the Apostles themselves. By the edicts of toleration, he removed the temporal disadvantages which had hitherto retarded the progress of Christianity; and its active and numerous ministers received a free permission, a liberal encouragement, to recommend the salutary truths of revelation by every argument which could affect the reason or piety of mankind. The exact balance of the two religions continued but a moment; and the piercing eye of ambition and avarice soon discovered, that the profession of Christianity might contribute to the interest of the present, as well as of a future, life.⁷² The hopes of wealth and honours, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities which signalized a forward zeal, by the voluntary destruction of their temples, were distinguished by muni-

⁷⁰ Eusebius, l. iv. c. 61, 62, 63. The bishop of Casarea supposes the salvation of Constantine with the most perfect confidence.

⁷¹ See Tillemont, Hist. des Empereurs, tom. iv. p. 429. The Greeks, the Russians, and, in the darker ages, the Latins themselves, have been desirous of placing Constantine in the catalogue of saints.

⁷² See the third and fourth books of his life. He was accustomed to say, that whether Christ was preached in pretence or in truth, he should still rejoice (l. iii. c. 38).

cipal privileges, and rewarded with popular donatives; and the new capital of the East gloried in the singular advantage, that Constantinople was never profaned by the worship of idols.⁷³ As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes.⁷⁴ The salvation of the common people was purchased at an easy rate, if it be true, that in one year, twelve thousand men were baptised at Rome, besides a proportionable number of women and children; and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert.⁷⁵ The powerful influence of Constantine was not circumscribed by the narrow limits of his life, or of his dominions. The education which he bestowed on his sons and nephews, secured to the empire a race of princes, whose faith was still more lively and sincere, as they imbibed, in their earliest infancy, the spirit, or at least the doctrine, of Christianity. War and commerce had spread the knowledge of the gospel beyond the confines of the Roman provinces; and the Barbarians, who had disdained an humble and proscribed sect, soon learned to esteem a religion which had been so lately embraced by the greatest monarch, and the most civilized nation of the globe.⁷⁶ The Goths and Germans who

73 M. de Tillemont (*Hist. des Empereurs*, tom. iv. p. 374. 616.) has defended with strength and spirit, the virginal purity of Constantinople against some malevolent insinuations of the Pagan Zosimus.

74 The author of the *Histoire Politique et Philosophique des deux Indes* (tom. i. p. 9.) condemns a law of Constantine, which gave freedom to all the slaves who should embrace Christianity. The emperor did indeed publish a law, which restrained the Jews from circumcising, perhaps from keeping, any Christian slaves (See Euseb. in *Vit. Constant.* l. iv. c. 27. and *Cod. Theod.* l. xvi. tit. ix. with Godefroy's *Commentary*, tom. vi. p. 247). But this imperfect exception related only to the Jews; and the great body of slaves, who were the property of Christian or Pagan masters, could not improve their temporal condition by changing their religion. I am ignorant by what guides the Abbé Raynal was deceived; as the total absence of quotations is the unpardonable blemish of his entertaining history.

75 See *Acta Si. Silvestri*, and *Hist. Eccles. Nicophor. Callist.* l. vii. c. 34. ap. Baronium *Annal. Eccles. A. D. 324*, No. 67. 74. Such evidence is contemptible enough; but these circumstances are in themselves so probable, that the learned Dr. Howell (*History of the World*, vol. iii. p. 14.) has not scrupled to adopt them.

76 The conversion of the Barbarians under the reign of Constantine is celebrated by the ecclesiastical historians (see *Sozomen*, l. ii. c. 6. and *Theo-*

enlisted under the standard of Rome, revered the cross which glittered at the head of the legions, and their fierce countrymen received at the same time the lessons of faith and of humanity. The kings of Iberia and Armenia worshipped the God of their protector; and their subjects, who have invariably preserved the name of Christians, soon formed a sacred and perpetual connection with their Roman brethren. The Christians of Persia were suspected, in time of war, of preferring their religion to their country; but as long as peace subsisted between the two empires, the persecuting spirit of the Magi was effectually restrained by the interposition of Constantine.⁷⁷ The rays of the gospel illuminated the coast of India. The colonies of Jews, who had penetrated into Arabia and Æthiopia,⁷⁸ opposed the progress of Christianity; but the labours of the missionaries was in some measure facilitated by a previous knowledge of the Mosaic revelation; and Abyssinia still reveres the memory of Frumentius, who, in the time of Constantine, devoted his life to the conversion of those sequestered regions. Under the reign of his son Constantius, Theophilus,⁷⁹ who was himself of Indian extraction, was invested with the double character of ambassador and bishop. He embarked on the Red Sea with two hundred horses of the purest breed of Cap-

doret, l. i. c. 23, 24). But Rufinus, the Latin translator of Eusebius, deserves to be considered as an original authority. His information was curiously collected from one of the companions of the apostle of Æthiopia, and from Bacurius, an Iberian prince, who was count of the domestics. Father Mamachi has given an ample compilation on the progress of Christianity, in the first and second volumes of his great but imperfect work.

⁷⁷ See in Eusebius (in Vit. Constant. l. iv. c. 9) the pressing and pathetic epistle of Constantine in favour of his Christian brethren of Persia.

⁷⁸ See Basnage, Hist. des Juifs, tom. vii. p. 182. tom. viii. pp. 333. tom. ix. p. 810. The curious diligence of this writer pursues the Jewish exiles to the extremities of the globe.

⁷⁹ Theophilus had been given in his infancy as a hostage by his countrymen of the isle of Diva, and was educated by the Romans in learning and piety. The Maldives, of which Male, or *Diva*, may be the capital, are a cluster of 1900 or 2,000 minute islands in the Indian Ocean. The ancients were imperfectly acquainted with the Maldives; but they are described in the two Mahometan travellers of the ninth century, published by Renaudot. Geograph. Nubensis, p. 30, 31. D'Herbelot, Bibliothèque Orientale, p. 704. Hist. Generale des Voyages, tom. viii.

padocia, which were sent by the emperor to the prince of the Sabæans, or Homerites. Theophilus was entrusted with many other useful or curious presents, which might raise the admiration, and conciliate the friendship, of the Barbarians; and he successfully employed several years in a pastoral visit to the churches of the torrid zone.⁸⁰

The irresistible power of the Roman emperors was displayed in the important and dangerous change of the national religion. The terrors of a military force silenced the faint and unsupported murmurs of the Pagans, and there was reason to expect, that the cheerful submission of the Christian clergy, as well as people, would be the result of conscience and gratitude. It was long since established, as a fundamental maxim of the Roman constitution, that every rank of citizens were alike subject to the laws, and that the care of religion was the right as well as duty of the civil magistrate. Constantine and his successors could not easily persuade themselves that they had forfeited, by their conversion, any branch of the Imperial prerogatives, or that they were incapable of giving laws to a religion which they had protected and embraced. The emperors still continued to exercise a supreme jurisdiction over the ecclesiastical order; and the sixteenth book of the Theodosian code represents, under a variety of titles, the authority which they assumed in the government of the Catholic church.

Change
of the na-
tional reli-
gion.

A. D.
312....438.

But the distinction of the spiritual and temporal powers,⁸¹ which had never been imposed on the free spirit of Greece and Rome, was introduced and confirmed by the legal establishment of Christianity. The office of supreme pontiff, which, from the time of Numa to that of Augustus, had always been exercised by one of the most eminent of the senators, was at length united to the Impe-

Distinction
of the spi-
ritual and
temporal
powers.

⁸⁰ Philostorgius, l. iii. c. 4, 5, 6, with Godefroy's learned observations. The historical narrative is soon lost in an inquiry concerning the seat of paradise, strange monsters, &c.

⁸¹ See the epistle of Osius, ap. Athanasium, vol. i. p. 840. The public remonstrance which Osius was forced to address to the son, contained the same principles of ecclesiastical and civil government which he had secretly instilled into the mind of the father.

rial dignity. The first magistrate of the state, as often as he was prompted by superstition or policy, performed with his own hands the sacerdotal functions;⁸² nor was there any order of priests, either at Rome or in the provinces, who claimed a more sacred character among men, or a more intimate communication with the Gods. But in the Christian church, which entrusts the service of the altar to a perpetual succession of consecrated ministers, the monarch, whose spiritual rank is less honourable than that of the meanest deacon, was seated below the rails of the sanctuary, and confounded with the rest of the faithful multitude.⁸³ The emperor might be saluted as the father of his people, but he owed a filial duty and reverence to the fathers of the church; and the same marks of respect, which Constantine had paid to the persons of saints and confessors, were soon exacted by the pride of the episcopal order.⁸⁴ A secret conflict between the civil and ecclesiastical jurisdictions, embarrassed the operations of the Roman government; and a pious emperor was alarmed by the guilt and danger of touching with a profane hand the ark of the covenant. The separation of men into the two orders of the clergy and of the laity was, indeed, familiar to many nations of antiquity; and the priests of India, of Persia, of Assyria, of Judea, of Æthiopia, of Egypt, and of Gaul, derived from a celestial origin the temporal power and possessions which they had acquired. These venerable institutions had gradu-

82 M. de la Bastie (*Memoires de l'Academie des Inscriptions*, tom. xv. p. 38....61). has evidently proved, that Augustus and his successors exercised in person all the sacred functions of pontifex maximus, or high-priest, of the Roman empire.

83 Something of a contrary practice had insensibly prevailed in the church of Constantinople; but the rigid Ambrose commanded Theodosius to retire below the rails, and taught him to know the difference between a king and a priest. See Theodoret, l. v. c. 18.

84 At the table of the emperor Maximus, Martin, bishop of Tours, received the cup from an attendant, and gave it to the presbyter his companion, before he allowed the emperor to drink; the empress waited on Martin at table. Sulpicius Severus, in *Vit. Sti. Martin*. c. 23. and *Dialogue* ii. 7. Yet it may be doubted, whether these extraordinary compliments were paid to the bishop or the saint. The honours usually granted to the former character may be seen in Bingham's *Antiquities*, l. ii. c. 9. and Vales. ad Theodoret, l. iv. c. 6. See the haughty ceremonial which Leontius, bishop of Tripoli, imposed on the empress. Tillemont, *Hist. des Empereurs*, tom. iv. p. 754. *Patres Apostol.* tom. ii. p. 179.



ally assimilated themselves to the manners and government of their respective countries ;⁸⁵ but the opposition or contempt of the civil power served to cement the discipline of the primitive church. The Christians had been obliged to elect their own magistrates, to raise and distribute a peculiar revenue, and to regulate the internal policy of their republic by a code of laws, which were ratified by the consent of the people, and the practice of three hundred years. When Constantine embraced the faith of the Christians, he seemed to contract a perpetual alliance with a distinct and independent society ; and the privileges granted or confirmed by that emperor, or by his successors, were accepted, not as the precarious favours of the court, but as the just and inalienable rights of the ecclesiastical order.

The Catholic church was administered by the spiritual and legal jurisdiction of eighteen hundred bishops ;⁸⁶ of whom one thousand were seated in the Greek, and eight hundred in the Latin, provinces of the empire. The extent and boundaries of their respective dioceses, had been variously and accidentally decided by the zeal and success of the first missionaries, by the wishes of the people, and by the propagation of the gospel. Episcopal churches were closely planted along the banks of the Nile, on the sea-coast of Africa, in the proconsular Asia, and through the southern provinces of Italy. The bishops of Gaul and Spain, of Thrace and Pontus, reigned over an ample territory, and delegated their rural suffragans to execute the subordinate duties of the pastoral office.⁸⁷

State of the
bishops
under the
Christian
emperors.

⁸⁵ Plutarch, in his treatise of Isis and Osiris, informs, us, that the kings of Egypt, who were not already priests, were initiated, after their election, into the sacerdotal order.

⁸⁶ The numbers are not ascertained by any ancient writer, or original catalogue ; for the partial lists of the eastern churches are comparatively modern. The patient diligence of Charles a Sto. Paolo, of Luke Holstenius, and of Bingham, has laboriously investigated all the episcopal sees of the Catholic church, which was almost commensurate with the Roman empire. The ninth book of the Christian Antiquities is a very accurate map of ecclesiastical geography.

⁸⁷ On the subject of the rural bishops, or *Chorepiscopi*, who voted in synods, and conferred the minor orders, see Thomassin, *Discipline de l'Eglise*, tom. i. p. 447, &c. and Chardon, *Hist. des Sacrements*, tom. v. p. 595, &c. They do not appear till the fourth century ; and this equivocal character, which had excited the jealousy of the prelates, was abolished before the end of the tenth, both in the East and the West.

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A Christian diocese might be spread over a province, or reduced to a village; but all the bishops possessed an equal and indelible character: they all derived the same powers and privileges from the apostles, from the people, and from the laws. While the *civil* and *military* professions were separated by the policy of Constantine, a new and perpetual order of *ecclesiastical* ministers, always respectable, sometimes dangerous, was established in the church and state. The important review of their station and attributes may be distributed under the following heads: I. Popular election. II. Ordination of the clergy. III. Property. IV. Civil jurisdiction. V. Spiritual censures. VI. Exercise of public oratory. VII. Privilege of legislative assemblies.

I. Election
of bishops.

I. The freedom of elections subsisted long after the legal establishment of Christianity;⁸⁸ and the subjects of Rome enjoyed in the church the privilege which they had lost in the republic, of chusing the magistrates whom they were bound to obey. As soon as a bishop had closed his eyes, the metropolitan issued a commission to one of his suffragans to administer the vacant see, and prepare, within a limited time, the future election. The right of voting was vested in the inferior clergy, who were best qualified to judge of the merit of the candidates; in the senators or nobles of the city, all those who were distinguished by their rank or property; and finally in the whole body of the people, who, on the appointed day, flocked in multitudes from the most remote parts of the diocese,⁸⁹ and sometimes silenced, by their tumultuous acclamations, the voice of reason and the laws of discipline. These acclamations might accidentally fix on the head of the most de-

⁸⁸ Thomassin (*Discipline de l'Eglise*, tom. ii. l. ii. c. 1....8. p. 673....721.) has copiously treated of the election of bishops during the five first centuries, both in the East and in the West; but he shows a very partial bias in favour of the episcopal aristocracy. Bingham (l. iv. c. ii.) is moderate; and Chardon (*Hist. des Sacrements*, tom. v. p. 108....128.) is very clear and concise.

⁸⁹ *Incredibilis multitudo, non solum ex eo oppido (Tours), sed etiam ex vicinis urbibus ad suffragia ferenda convenerat, &c.* Sulpicius Severus, in Vit. Martin. c. 7. The council of Laodicea (canon xiii.) prohibits mobs and tumults; and Justinian confines the right of election to the nobility Novell. cxxiii. l.

serving competitor; of some ancient presbyter, some holy monk, or some layman, conspicuous for his zeal and piety. But the episcopal chair was solicited, especially in the great and opulent cities of the empire, as a temporal, rather than as a spiritual dignity. The interested views, the selfish and angry passions, the arts of perfidy and dissimulation, the secret corruption, the open and even bloody violence which had formerly disgraced the freedom of election in the commonwealths of Greece and Rome, too often influenced the choice of the successors of the apostles. While one of the candidates boasted the honours of his family, a second allured his judges by the delicacies of a plentiful table, and a third, more guilty than his rivals, offered to share the plunder of the church among the accomplices of his sacrilegious hopes.⁹⁰ The civil as well as ecclesiastical laws attempted to exclude the populace from this solemn and important transaction. The canons of ancient discipline, by requiring several episcopal qualifications of age, station, &c. restrained in some measure the indiscriminate caprice of the electors. The authority of the provincial bishops, who were assembled in the vacant church to consecrate the choice of the people, was interposed to moderate their passions, and to correct their mistakes. The bishops could refuse to ordain an unworthy candidate, and the rage of contending factions sometimes accepted their impartial mediation. The submission, or the resistance, of the clergy and people, on various occasions, afforded different precedents, which were insensibly converted into positive laws, and provincial customs:⁹¹ but it was every where admitted, as a fundamental maxim of religious policy, that no bishop could be imposed on an orthodox church, without the consent of its members. The emperors, as the guardians of the public peace, and as the first citizens of Rome and

90 The epistles of Sidonius Apollinaris (iv. 25. vii. 5. 9.) exhibit some of the scandals of the Gallican church; and Gaul was less polished and less corrupt than the East.

91 A compromise was sometimes introduced by law or by consent; either the bishops or the people chose one of the three candidates who had been named by the other party.

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Constantinople, might effectually declare their wishes in the choice of a primate : but those absolute monarchs respected the freedom of ecclesiastical elections ; and while they distributed and resumed the honours of the state and army, they allowed eighteen hundred perpetual magistrates to receive their important offices from the free suffrages of the people.⁹² It was agreeable to the dictates of justice, that these magistrates should not desert an honourable station from which they could not be removed ; but the wisdom of councils endeavoured, without much success, to enforce the residence, and to prevent the translation of bishops. The discipline of the West was indeed less relaxed than that of the East ; but the same passions which made those regulations necessary, rendered them ineffectual. The reproaches which angry prelates have so vehemently urged against each other, serve only to expose their common guilt, and their mutual indiscretion.

II. Ordination of the clergy.

II. The bishops alone possessed the faculty of *spiritual* generation ; and this extraordinary privilege might compensate, in some degree, for the painful celibacy⁹³ which was imposed as a virtue, as a duty, and at length as a positive obligation. The religions of antiquity, which established a separate order of priests, dedicated a holy race, a tribe or family, to the perpetual service of the Gods.⁹⁴ Such institutions were founded for possession, rather than conquest. The children of the priests en-

92 All the examples quoted by Thomassin (*Discipline de l'Eglise*, tom. i. l. ii. c. 6. p. 704...714.) appear to be extraordinary acts of power, and even of oppression. The confirmation of the bishop of Alexandria is mentioned by Philostorgius as a more regular proceeding (*Hist. Eccles.* l. ii. 11).

93 The celibacy of the clergy during the first five or six centuries, is a subject of discipline, and indeed of controversy, which has been very diligently examined. See in particular Thomassin, *Discipline de l'Eglise*, tom. i. l. ii. c. lx. lxi. p. 836...902. and Bingham's *Antiquities*, l. iv. c. 5. By each of these learned but partial critics, one half of the truth is produced, and the other is concealed.

94 Diodorus Siculus attests and approves the hereditary succession of the priesthood among the Egyptians, the Chaldeans, and the Indians (l. i. p. 84. l. ii. p. 142. 153. edit. Wesseling). The magi are described by Ammianus as a very numerous family : " Per sæcula multa ad presens unâ eâ-
" demque prosapiâ multitudo creata, Deorum cultibus dedicata (xxiii. 6)." Ausonius celebrates the *Stirps Druidarum* (*De Professorib.* Burdigal. iv) ; but we may infer from the remark of Cæsar (vi. 13), that, in the Celtic hierarchy, some room was left for choice and emulation.

joyed, with proud and indolent security, their sacred inheritance; and the fiery spirit of enthusiasm was abated by the cares, the pleasures, and the endearments of domestic life. But the Christian sanctuary was open to every ambitious candidate, who aspired to its heavenly promises, or temporal possessions. The office of priests, like that of soldiers or magistrates, was strenuously exercised by those men, whose temper and abilities had prompted them to embrace the ecclesiastical profession, or who had been selected by a discerning bishop, as the best qualified to promote the glory and interest of the church. The bishops⁹⁵ (till the abuse was restrained by the prudence of the laws) might constrain the reluctant, and protect the distressed; and the imposition of hands for ever bestowed some of the most valuable privileges of civil society. The whole body of the Catholic clergy, more numerous perhaps than the legions, was exempted by the emperors from all service, private or public, all municipal offices, and all personal taxes and contributions, which pressed on their fellow-citizens with intolerable weight; and the duties of their holy profession were accepted as a full discharge of their obligations to the republic.⁹⁶ Each bishop acquired an absolute and infeasible right to the perpetual obedience of the clerk whom he ordained; the clergy of each episcopal church, with its dependent parishes, formed a regular and permanent society; and the cathedrals of Constantinople⁹⁷ and

95 The subject of the vocation, ordination, obedience, &c. of the clergy, is laboriously discussed by Thomassin (*Discipline de l'Eglise*, tom. ii. p. 1.83.) and Bingham (in the 4th book of his *Antiquities*, more especially the 4th, 6th, and 7th chapters). When the brother of St. Jerom was ordained in Cyprus, the deacons forcibly stepped his mouth, lest he should make a solemn protestation, which might invalidate the holy rites.

96 The charter of immunities, which the clergy obtained from the Christian emperors, is contained in the 16th book of the Theodosian code; and is illustrated with tolerable candour by the learned Godefroy, whose mind was balanced by the opposite prejudices of a civilian and a protestant.

97 Justinian. Novell. ciii. Sixty presbyters, or priests, one hundred deacons, forty deaconesses, ninety sub-deacons, one hundred and ten readers, twenty-five chanters, and one hundred door-keepers; in all, five hundred and twenty-five. This moderate number was fixed by the emperor, to relieve the distress of the church, which had been involved in debt and usury by the expense of a much higher establishment.

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Carthage⁹⁸ maintained their peculiar establishment of five hundred ecclesiastical ministers. Their ranks⁹⁹ and numbers were insensibly multiplied by the superstition of the times, which introduced into the church the splendid ceremonies of a Jewish or Pagan temple; and a long train of priests, deacons, sub-deacons, acolythes, exorcists, readers, singers, and door-keepers, contributed in their respective stations, to swell the pomp, and harmony of religious worship. The clerical name and privileges were extended to many pious fraternities, who devoutly supported the ecclesiastical throne.¹⁰⁰ Six hundred *parabolani*, or adventurers, visited the sick at Alexandria; eleven hundred *copiatae*, or grave-diggers, buried the dead at Constantinople; and the swarms of monks, who arose from the Nile, overspread and darkened the face of the Christian world.

III. Property.
A. D. 313.

III. The edict of Milan secured the revenue as well as the peace of the church.¹⁰¹ The Christians not only recovered the lands and houses of which they had been stripped by the persecuting laws of Diocletian, but they acquired a perfect title to all the possessions which they had hitherto enjoyed by the connivance of the magistrate. As soon as Christianity became the religion of the emperor and the empire, the national clergy might claim a decent and honourable maintenance: and the payment of an annual tax might have delivered the people from the more oppressive tribute which superstition imposes on her votaries. But as the wants and expenses of the church in-

98 *Univcrsus clerus ecclesiæ Carthaginensis . . . fere quingenti vel amplius; inter quos quamplurimi erant lectores infantuli.* Victor Vitensis, de Persecut. Vandal. v. 9. p. 78. edit. Ruinart. This remnant of a more prosperous state still subsisted under the oppression of the Vandals.

99 The number of *seven* orders has been fixed in the Latin church, exclusive of the episcopal character. But the four inferior ranks, the minor orders, are now reduced to empty and useless titles.

100 See Cod. Theodos. l. xvi. tit. 2. leg. 42, 43. Godefroy's Commentary, and the Ecclesiastical History of Alexandria, shew the danger of these pious institutions, which often disturbed the peace of that turbulent capital.

101 The edict of Milan (de M. P. c. 48.) acknowledges, by reciting, that there existed a species of landed property, *ad jus corporis eorum, id est, ecclesiarum non hominum singulorum pertinentia.* Such a solemn declaration of the supreme magistrate must have been received in all the tribunals as a maxim of civil law.

creased with her prosperity, the ecclesiastical order was still supported and enriched by the voluntary oblations of the faithful. Eight years after the edict of Milan, Constantine granted to all his subjects the free and universal permission of bequeathing their fortunes to the holy Catholic church;¹⁰² and their devout liberality, which during their lives was checked by luxury or avarice, flowed with a profuse stream at the hour of their death. The wealthy Christians were encouraged by the example of their sovereign. An absolute monarch, who is rich without patrimony, may be charitable without merit; and Constantine too easily believed that he should purchase the favour of Heaven, if he maintained the idle at the expense of the industrious; and distributed among the saints the wealth of the republic. The same messenger who carried over to Africa, the head of Maxentius, might be entrusted with an epistle to Cæcilian, bishop of Carthage. The emperor acquaints him, that the treasurers of the province are directed to pay into his hands the sum of three thousand *folles*, or eighteen thousand pounds sterling, and to obey his farther requisitions for the relief of the churches of Africa, Numidia, and Mauritania.¹⁰³ The liberality of Constantine increased in a just proportion to his faith and to his vices. He assigned in each city a regular allowance of corn, to supply the fund of ecclesiastical charity; and the persons of both sexes who embraced the monastic life, became the peculiar favourites of their sovereign. The Christian temples of Antioch, Alexandria, Jerusalem, Constantinople, &c. displayed the ostentatious piety of a prince, ambitious in a declining age to equal the perfect labours of antiquity.¹⁰⁴

102 Habeat unusquisque licentiam sanctissimo Catholicæ (*ecclesie*) venerabilique concilio, decedens bonorum, quod optavit relinquere. Cod. Theodos. l. xvi. tit. ii. leg. 4. This law was published at Rome, A. D. 321, at a time when Constantine might foresee the probability of a rupture with the emperor of the East.

103 Eusebius, Hist. Eccles. l. x. 6. in Vit. Constantin. l. iv. c. 28. He repeatedly expatiates on the liberality of the Christian hero, which the bishop himself had an opportunity of knowing, and even of tasting.

104 Eusebius, Hist. Eccles. l. x. c. 2, 3, 4. The bishop of Cæsarea, who studied and gratified the taste of his master, pronounced in public an elaborate description of the church of Jerusalem (in Vit. Cons. l. iv. c. 46.)

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The form of these religious edifices was simple and oblong; though they might sometimes swell into the shape of a dome, and sometimes branch into the figure of a cross. The timbers were framed for the most part of cedars of Libanus; the roof was covered with tiles, perhaps of gilt brass; and the walls, the columns, the pavement, were incrustured with variegated marbles. The most precious ornaments of gold and silver, of silk and gems, were profusely dedicated to the service of the altar; and this specious magnificence was supported on the solid and perpetual basis of landed property. In the space of two centuries, from the reign of Constantine to that of Justinian, the eighteen hundred churches of the empire were enriched by the frequent and unalienable gifts of the prince and people. An annual income of six hundred pounds sterling may be reasonably assigned to the bishops, who were placed at an equal distance between riches and poverty,¹⁰⁵ but the standard of their wealth insensibly rose with the dignity and opulence of the cities which they governed. An authentic but imperfect¹⁰⁶ rent-roll specifies some houses, shops, gardens, and farms, which belonged to the three *Basilicæ* of Rome, St. Peter, St. Paul, and St. John Lateran, in the provinces of Italy, Africa, and the East. They produce, besides a reserved rent of oil, linen, paper, aromatics, &c. a clear annual revenue of twenty-two thousand pieces of gold, or twelve thousand pounds sterling. In the age of Constantine and Justinian, the bishops no longer possessed, perhaps they no longer deserved, the unsuspecting confidence of their clergy and people. The ecclesiastical revenues of each

It no longer exists, but he has inserted in the life of Constantine (l. iii. c. 36), a short account of the architecture and ornaments. He likewise mentions the church of the holy Apostles at Constantinople (l. iv. c. 59).

105 See Justinian. Novell. cxxiii. 3. The revenue of the patriarchs, and the most wealthy bishops, is not expressed; the highest annual valuation of a bishopric is stated at *thirty*, and the lowest at *two*, pounds of gold; the medium might be taken at *sixteen*, but these valuations are much below the real value.

106 See Baronius (Annal. Eccles. A. D. 324, No. 58. 65. 70, 71). Every record which comes from the Vatican is justly suspected; Yet these rent-rolls have an ancient and authentic colour; and it is at least evident, that, if forged, they were forged in a period when *farms*, not *kingdoms*, were the objects of papal avarice.

diocese were divided into four parts; for the respective uses, of the bishop himself, of his inferior clergy, of the poor, and of the public worship; and the abuse of this sacred trust was strictly and repeatedly checked.¹⁰⁷ The patrimony of the church was still subject to all the public impositions of the state.¹⁰⁸ The clergy of Rome, Alexandria, Thessalonica, &c. might solicit and obtain some partial exemptions; but the premature attempt of the great council of Rimini, which aspired to universal freedom, was successfully resisted by the son of Constantine.¹⁰⁹

IV. The Latin clergy, who erected their tribunal on the ruins of the civil and common law, have modestly accepted as the gift of Constantine,¹¹⁰ the independent jurisdiction which was the fruit of time, of accident, and of their own industry. But the liberality of the Christian emperors had actually endowed them with some legal prerogatives, which secured and dignified the sacerdotal character.¹¹¹ 1. Under a despotic government, the bishops

IV. Civil
jurisdiction.

107 See Thomassin, *Discipline de l'Eglise*, tom. iii. l. ii. c. 13, 14, 15. p. 689....706. The legal division of the ecclesiastical revenue does not appear to have been established in the time of Ambrose and Chrysostom. Simplicius and Gelasius, who were bishops of Rome in the latter part of the fifth century, mention it in their pastoral letters as a general law, which was already confirmed by the custom of Italy.

108 Ambrose, the most strenuous assertor of ecclesiastical privileges, submits without a murmur to the payment of the land tax. "Si tributum petit Imperator, non negamus; agri ecclesiæ solvunt tributum; solvimus quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo; tributum Cæsaris est; non negatur." Baronius labours to interpret this tribute as an act of charity rather than of duty (*Annal. Eccles. A. D. 387*); but the words, if not the intentions of Ambrose, are more candidly explained by Thomassin, *Discipline de l'Eglise*, tom. iii. l. i. c. 34. p. 268.

109 In Ariminense synodo super ecclesiarum & clericorum privilegiis tractatū habito, usque eo dispositio progressa est, ut jura quæ viderentur ad ecclesiam pertinere, a publicâ functione cessarent inquietudine desistente: quod nostra videtur dudum sanctio repulsiisse. *Cod. Theod. l. xvi. tit. ii. leg. 15*. Had the synod of Rimini carried this point, such practical merit might have atoned for some speculative heresies.

110 From Eusebius (in *Vit. Constant. l. iv. c. 27.*) and Sozomen (*l. i. c. 9.*) we are assured that the episcopal jurisdiction was extended and confirmed by Constantine; but the forgery of a famous edict, which was never fairly inserted in the Theodosian Code (see at the end, tom. vi. p. 303), is demonstrated by Godefroy in the most satisfactory manner. It is strange that M. de Montesquieu, who was a lawyer as well as a philosopher, should allege this edict of Constantine (*Esprit des Loix, l. xxix. c. 16.*) without intimating any suspicion.

111 The subject of ecclesiastical jurisdiction has been involved in a mist

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alone enjoyed and asserted the inestimable privilege of being tried only by their *peers*; and even in a capital accusation, a synod of their brethren were the sole judges of their guilt or innocence. Such a tribunal, unless it was inflamed by personal resentment, or religious discord, might be favourable, or even partial, to the sacerdotal order: but Constantine was satisfied,¹¹² that secret impunity would be less pernicious than public scandal; and the Nicene council was edified by his public declaration, that if he surprised a bishop in the act of adultery, he should cast his Imperial mantle over the episcopal sinner. 2. The domestic jurisdiction of the bishops was at once a privilege and a restraint of the ecclesiastical order, whose civil causes were decently withdrawn from the cognizance of a secular judge. Their venial offences were not exposed to the shame of a public trial or punishment; and the gentle correction, which the tenderness of youth may endure from its parents or instructors, was inflicted by the temperate severity of the bishops. But if the clergy were guilty of any crime which could not be sufficiently expiated by their degradation from an honourable and beneficial profession, the Roman magistrate drew the sword of justice, without any regard to ecclesiastical immunities. 3. The arbitration of the bishops was ratified by a positive law; and the judges were instructed to execute, without appeal or delay, the episcopal decrees, whose validity had hitherto depended on the consent of the parties. The conversion of the magistrates themselves, and of the whole empire, might gradually remove the fears and scruples of the Christians.... But they still resorted to the tribunal of the bishops,

of passion, of prejudice, and of interest. Two of the fairest books which have fallen into my hands, are the Institutes of Canon Law, by the Abbé de Fleury, and the Civil History of Naples, by Giannone. Their moderation was the effect of situation as well as of temper. Fleury was a French ecclesiastic, who respected the authority of the parliaments; Giannone was an Italian lawyer, who dreaded the power of the church. And here let me observe, that as the general propositions which I advance are the result of *many* particular and imperfect facts, I must either refer the reader to those modern authors who have expressly treated the subject, or swell these notes to a disagreeable and disproportioned size.

112 Tillenont has collected from Rufinus, Theodoret, &c. the sentiments and language of Constantine. Mem. Eccles. tom. iii. p. 749, 750.

whose abilities and integrity they esteemed; and the venerable Austin enjoyed the satisfaction of complaining that his spiritual functions were perpetually interrupted by the invidious labour of deciding the claim or the possession of silver and gold, of lands and cattle. 4. The ancient privilege of sanctuary was transferred to the Christian temples, and extended, by the liberal piety of the younger Theodosius, to the precincts of consecrated ground.¹¹³ The fugitive, and even guilty, suppliants, were permitted to implore, either the justice, or the mercy, of the Deity and his ministers. The rash violence of despotism was suspended by the mild interposition of the church; and the lives or fortunes of the most eminent subjects might be protected by the mediation of the bishop.

V. The bishop was the perpetual censor of the morals of his people. The discipline of penance was digested into a system of canonical jurisprudence,¹¹⁴ which accurately defined the duty of private or public confession, the rules of evidence, the degrees of guilt, and the measure of punishment. It was impossible to execute this spiritual censure, if the Christian pontiff, who punished the obscure sins of the multitude, respected the conspicuous vices and destructive crimes of the magistrate: but it was impossible to arraign the conduct of the magistrate, without controuling the administration of civil government. Some considerations of religion, or loyalty, or fear, protected the sacred persons of the emperors from the zeal or resentment of the bishops; but they boldly censured and excommunicated the subordinate tyrants, who were not invested with the majesty of the purple....

V. Spiritual censures.

¹¹³ See Cod. Theod. l. ix. tit. xlv. leg. 4. In the works of Fra-Paolo (tom. iv. p. 192, &c.) there is an excellent discourse on the origin, claims, abuses, and limits of sanctuaries. He justly observes, that ancient Greece might perhaps contain fifteen or twenty *azyla* or sanctuaries; a number which at present may be found in Italy within the walls of a single city.

¹¹⁴ The penitential jurisprudence was continually improved by the canons of the councils. But as many cases were still left to the discretion of the bishops, they occasionally published, after the example of the Roman Prætor, the rules of discipline which they proposed to observe. Among the canonical epistles of the fourth century, those of Basil the Great were the most celebrated. They are inserted in the Pandects of Everidge (tom. ii. p. 47...151), and are translated by Chardon. Hist. des Sacrements, tom. iv. p. 219...277.

St. Athanasius excommunicated one of the ministers of Egypt; and the interdict which he pronounced, of fire and water, was solemnly transmitted to the churches of Cappadocia.¹¹⁵ Under the reign of the younger Theodosius, the polite and eloquent Synesius, one of the descendants of Hercules,¹¹⁶ filled the episcopal seat of Ptolemais, near the ruins of ancient Cyrene¹¹⁸, and the philosophic bishop supported, with dignity, the character which he had assumed with reluctance.¹¹⁹ He vanquished the monster of Lybia, the president Andronicus, who abused the authority of a venal office, invented new modes of rapine and torture, and aggravated the guilt of oppression and that of sacrilege.¹²⁰ After a fruitless attempt to re-

115 Basil Epistol. xlvii. in Baronius (Annal. Eccles. A. D. 370. No. 91), who declares, that he purposely relates it, to convince governors that they were not exempt from a sentence of excommunication. In his opinion, even a royal head is not safe from the thunders of the Vatican; and the cardinal shews himself much more consistent than the lawyers and theologians of the Gallican church.

116 The long series of his ancestors, as high as Eurysthenes, the first Doric king of Sparta, and the fifth in lineal descent from Hercules, was inscribed in the public registers of Cyrene, a Lacedæmonian colony (Synes. Epist. lvii. p. 197. edit. Petav.). Such a pure and illustrious pedigree of seventeen hundred years, without adding the royal ancestors of Hercules, cannot be equalled in the history of mankind.

118 Synesius (de Regno, p. 2.) pathetically deplores the fallen and ruined state of Cyrene, *πολις Ἑλληνίς, παλαιον ονομα και σεμνον, και εν ωδη μυρια των παλαι σοφων, νυν πεινης και κατηφης, και μεγα ερειπιον*. Ptolemais, a new city, 82 miles to the westward of Cyrene, assumed the Metropolitian honours of the Pentapolis, or Upper Libya, which were afterwards transferred to Sozusa. See Wesseling Itinerar. p. 67....68. 732. Cellarius Geograph. tom. ii. part ii. p. 72....74. Carolus a Sto Paulo Geograph. Sacra, p. 273. d'Anville Geographie ancienne, tom. iii. p. 43, 44. Memoires de l'Acad. des Inscriptions, tom. xxxvii. p. 363....391.

119 Synesius had previously represented his own disqualifications (Epist. c. v. p. 246....250.) He loved profane studies and profane sports; he was incapable of supporting a life of celibacy, he disbelieved the resurrection; and he refused to preach *fables* to the people, unless he might be permitted to *philosophize* at home. Theophilus, primate of Egypt, who knew his merit, accepted this extraordinary compromise. See the life of Synesius in Tillemont Mem. Eccles. tom. xii. p. 499....554.

120 See the invective of Synesias, Epist. lvii. p. 191....201. The promotion of Andronicus was illegal; since he was a native of Berenice, in the same province. The instruments of torture are curiously specified, the *πιεστηριον*, or press, the *διαντυληθρα*, the *ποδοσφραδη*, the *ρινολαβεις*, the *ωταγρα*, and the *χειλοσφραφιον*, that variously pressed or distended the fingers, the feet, the nose, the ears, and the lips of the victims.

claim the haughty magistrate by mild and religious admonition, Synesius proceeds to inflict the last sentence of ecclesiastical justice,¹²¹ which devotes Andronicus, with his associates and their *families*, to the abhorrence of earth and heaven. The impenitent sinners, more cruel than Phalaris or Sennacherib, more destructive than war, pestilence, or a cloud of locusts, are deprived of the name and privileges of Christians, of the participation of the sacraments, and of the hope of Paradise. The bishop exhorts the clergy, the magistrates, and the people, to renounce all society with the enemies of Christ; to exclude them from their houses and tables; and to refuse them the common offices of life, and the decent rites of burial. The church of Ptolemais, obscure and contemptible as she may appear, addresses this declaration to all her sister churches of the world; and the profane who reject her decrees, will be involved in the guilt and punishment of Andronicus and his impious followers. These spiritual terrors were enforced by a dexterous application to the Byzantine court; the trembling president implored the mercy of the church; and the descendant of Hercules enjoyed the satisfaction of raising a prostrate tyrant from the ground.¹²² Such principles and such examples insensibly prepared the triumph of the Roman pontiffs, who have trampled on the necks of kings.

VI. Every popular government has experienced the effects of rude or artificial eloquence. The coldest nature is animated, the firmest reason is moved, by the rapid communication of the prevailing impulse; and each hearer is affected by his own passions, and by those of the surrounding multitude. The ruin of civil liberty had silenced the demagogues of Athens, and the tribunes of Rome; the custom of preaching, which seems to constitute a considerable part of Christian devotion, had not

VI. Freedom of public preaching.

¹²¹ The sentence of excommunication is expressed in a rhetorical style. (Synesius, Epist. lviii. p. 201....203.) The method of involving whole families, though somewhat unjust, was improved into national interdicts.

¹²² See Synesius, Epist. xlvii. p. 186, 187. Epist. lxxii. p. 218, 219. Epist. lxxxix. p. 230, 231.

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been introduced into the temples of antiquity; and the ears of monarchs were never invaded by the harsh sound of popular eloquence, till the pulpits of the empire were filled with sacred orators, who possessed some advantages unknown to their profane predecessors.¹²³ The arguments and rhetoric of the tribune were instantly opposed, with equal arms, by skilful and resolute antagonists; and the cause of truth and reason might derive an accidental support from the conflict of hostile passions. The bishop or some distinguished presbyter, to whom he cautiously delegated the powers of preaching, harangued, without the danger of interruption or reply, a submissive multitude, whose minds had been prepared and subdued by the awful ceremonies of religion. Such was the strict subordination of the catholic church, that the same concerted sounds might issue at once from an hundred pulpits of Italy or Egypt, if they were *tuned*¹²⁴ by the master hand of the Roman or Alexandrian primate. The design of this institution was laudable, but the fruits were not always salutary. The preachers recommended the practice of the social duties; but they exalted the perfection of monastic virtue, which is painful to the individual, and useless to mankind. Their charitable exhortations betrayed a secret wish, that the clergy might be permitted to manage the wealth of the faithful, for the benefit of the poor. The most sublime representations of the attributes and laws of the Deity were sullied by an idle mixture of metaphysical subtleties, puerile rites, and fictitious miracles: and they expatiated, with the most fervent zeal, on the religious merit of hating the adversaries, and obeying the ministers of the church. When

¹²³ See Thomassin (*Discipline de l'Eglise*, tom. ii. l. iii. c. 83. p. 1761...1770.) and Bingham (*Antiquities*, vol. i. l. xiv. c. 4. p. 688...717.). Preaching was considered as the most important office of the bishop; but this function was sometimes intrusted to such presbyters as Chrysostom and Augustin.

¹²⁴ Queen Elizabeth used this expression, and practised this art, whenever she wished to prepossess the minds of her people in favour of any extraordinary measure of government. The hostile effects of this *music* were apprehended by her successor, and severely felt by his son. "When pulpit, drum ecclesiastic, &c." See Heylin's *Life of Archbishop Laud*, p. 153.

the public peace was distracted by heresy and schism, the sacred orators sounded the trumpet, of discord, and perhaps of sedition. The understandings of their congregations were perplexed by mystery, their passions were inflamed by invectives; and they rushed from the Christian temples of Antioch or Alexandria, prepared either to suffer or to inflict martyrdom. The corruption of taste and language is strongly marked in the vehement declamations of the Latin bishops, but the compositions of Gregory and Chrysostom have been compared with the most splendid models of Attic, or at least of Asiatic, eloquence.¹²⁵

VII. The representatives of the Christian republic were regularly assembled in the spring and autumn of each year: and these synods diffused the spirit of ecclesiastical discipline and legislation through the hundred and twenty provinces of the Roman world.¹²⁶ The archbishop or metropolitan was empowered, by the laws, to summon the suffragan bishops of his province; to revise their conduct, to vindicate their rights, to declare their faith, and to examine the merit of the candidates who were elected by the clergy and people to supply the vacancies of the episcopal college. The primates of Rome, Alexandria, Antioch, Carthage, and afterwards Constantinople, who exercised a more ample jurisdiction, convened the numerous assembly of their dependent bishops. But the convocation of great and extraordinary synods was the prerogative of the emperor alone. Whenever the emergencies of the church required this decisive measure, he dispatched a peremptory summons to the bishops, or the deputies of each province, with an order for the use of post-horses, and a competent allowance for the ex-

VII. Privilege of legislative assemblies.

¹²⁵ Those modest orators acknowledged, that, as they were destitute of the gift of miracles, they endeavoured to acquire the arts of eloquence.

¹²⁶ The Council of Nice, in the fourth, fifth, sixth, and seventh, canons, has made some fundamental regulations concerning synods, metropolitans, and primates. The Nicene canons have been variously tortured, abused, interpolated, or forged, according to the interest of the clergy. The *Suburbicarian* churches, assigned (by Ruinus) to the bishop of Rome, have been made the subject of vehement controversy. See Sirmond. Opera, tom. iv. p. 1...238.

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penses of their journey. At an early period, when Constantine was the protector, rather than the proselyte, of Christianity, he referred the African controversy to the council of Arles; in which the bishops of York, of Treves, of Milan, and of Carthage, met as friends and brethren, to debate in their native tongue on the common interest of the Latin or Western church.¹²⁷ Eleven years afterwards, a more numerous and celebrated assembly was convened at Nice in Bithynia, to extinguish, by their final sentence, the subtle disputes which had arisen in Egypt on the subject of the Trinity. Three hundred and eighteen bishops obeyed the summons of their indulgent master; the ecclesiastics of every rank, and sect, and denomination, have been computed at two thousand and forty-eight persons;¹²⁸ the Greeks appeared in person; and the consent of the Latins was expressed by the legates of the Roman pontiff. The session, which lasted about two months, was frequently honoured by the presence of the emperor. Leaving his guards at the door, he seated himself (with the permission of the council) on a low stool in the midst of the hall. Constantine listened with patience, and spoke with modesty: and while he influenced the debates, he humbly professed that he was the minister, not the judge, of the successors of the apostles, who had been established as priests and as gods upon earth.¹²⁹ Such profound reverence of an absolute monarch towards a feeble and unarmed assembly of his own subjects, can only be compared to the respect with which the senate had been treated by the Roman princes who adopted the policy of Augustus. Within the space of fifty years, a philosophic spectator of the vicissitudes of human affairs

¹²⁷ We have only thirty-three or forty-seven episcopal subscriptions, but Ado, a writer indeed of small account, reckons six hundred bishops in the council of Arles. Tillemont Mem. Eccles. tom. vi. p. 422.

¹²⁸ See Tillemont, tom. vi. p. 915, and Beausobre Hist. du Manichéisme, tom. i. p. 529. The name of *bishop*, which is given by Eutychius to the 2048 ecclesiastics (Annal. tom. i. p. 440. vers. Pocock), must be extended far beyond the limits of an orthodox or even episcopal ordination.

¹²⁹ See Euseb. in Vit. Constantin. l. iii. c. 6....21. Tillemont Mem. Ecclesiastiques, tom. vi. p. 669....759.

might have contemplated Tacitus in the senate of Rome, and Constantine in the council of Nice. The fathers of the capitol and those of the church had alike degenerated from the virtues of their founders; but as the bishops were more deeply rooted in the public opinion, they sustained their dignity with more decent pride, and sometimes opposed, with a manly spirit, the wishes of their sovereign. The progress of time and superstition erased the memory of the weakness, the passion, the ignorance, which disgraced these ecclesiastical synods; and the Catholic world has unanimously submitted¹³⁰ to the *infallible* decrees of the general councils.¹³¹

130 Sancimus igitur vicem legum obtinere, quæ a quatuor Sanctis Conciliis. . . expositæ sunt aut firmatæ. Prædictarum enim quatuor synodorum dogmata sicut sanctas Scripturas et regulas sicut leges observamus. Justinian. Novell. cxxx. Beveridge (ad Pandect. proleg. p. 2.) remarks, that the emperors never made new laws in ecclesiastical matters; and Giannone observes, in a very different spirit, that they gave a legal sanction to the canons of councils. Istoria Civile di Napoli, tom. i. p. 136.

131 See the article CONCILE in the Encyclopedie, tom. iii. p. 668.... 679. edition de Lucques. The author, M. le docteur Bouchaud, has discussed, according to the principles of the Gallican church, the principal questions which relate to the form and constitution of general, national, and provincial councils. The editors (see Preface, p. xvi.) have reason to be proud of *this* article. Those who consult their immense compilation, seldom depart so well satisfied.

END OF THE SECOND VOLUME.

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